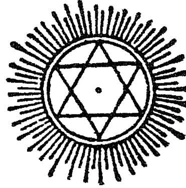
RIG-BHASHYA BHUMIKA

(Introduction to Siddhanjana, Commentary on the Rig Veda)

Text, English Translation and Notes



T. V. KAPALI SASTRY

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PUBLISHER'S SPECIAL NOTE

THIS title *Special Note* is warranted by my doing the translator's duty Let me explain Ever since the author's Rig Veda Bhashya (First Ashtaka) was published, now two years ago, there has been a persistent demand for an English rendering of the work Academic circles and others who are interested in this approach to the subject but are not sufficiently conversant with the Sanskrit language, have asked for at least the Bhumika—Introduction to the Commentary *Siddhāñjana*—to be made available in English, since it comprises the main thesis of the Esoteric Interpretation of the Veda However, due to preoccupations the author was not minded to consider the proposal The nature of the Sanskrit work made it difficult for anyone else to undertake the task. The dexterity with which modern thought and ideas are woven into the texture of this ancient language, the harmonisation achieved between the present methods of research and the traditional mode of approach and what is more, the felicity of expression in the original prose and verse—these and other unique features of the work call for an equally singular proficiency in both the languages and mastery over the subject on the part of the translator Only the author could do justice to the work.

In the meantime when he was conducting informal classes on the subject, before the publication of the Bhashya, I used to note down the substance of the talks and it occurred to me that with the help of these notes I could myself break the ice. Besides, a dozen years of close

study and life with him had sufficiently attuned my mind to his characteristic vibrations in more fields than one Otherwise, I was of course, painfully conscious of the inadequacy of my equipment for the purpose, yet if I had the temerity to commence and persist in the undertaking, it was because I could see no other way for the work to appear in English, I was sure that however pitiful and bare the effort might turn out to be, Sastriji would not allow it to go waste And so it happened As he saw the translation when I had covered considerable portion, he, as usual with him, expressed satisfaction and encouraged me to proceed When the draft was somehow completed, he applied himself to it and revised it thoroughly– some portions were revised by him as many as three times—,recast it in many places and after a labour far exceeding what he would have had to put in normally, he gave the present version I am naturally gratified to find that my intrepid venture did not end in a blind alley, for, with all its restrictive handicaps, the first draft provided the groundwork for the author's edifice which the present translation assuredly is.

The translation keeps close to the original but without violence to the idiom of the language in which the rendering is made Doubtless, it will enable the reader whose knowledge of Sanskrit is insufficient, to follow the text line by line, and it will be also of substantial help to those who have a working knowledge of Sanskrit, for deepening their knowledge of the language and broadening their acquaintance with the technique, Paribhasha, in works of this kind The author has added Notes of explanation at the end of the book which would be helpful particularly to readers not familiar with the Indian background

I should like to take this occasion to record our grateful

appreciation of the warmth and generosity with which the elite of learning and culture, including Indian scholars specialised in Vedic studies as well as Pundits of the front rank renowned for Vedic learning, have welcomed and acclaimed the publication of the work Their opinions (Sanskrit and English) have been collected and issued in a separate brochure The striking unanimity of welcome has more than justified our faith in the intrinsic power of this piece of the national heritage and in the living sense of responsibility on the part of the custodians thereof

This is not to say that the Thesis of Esoteric Interpretation of the Rig Veda has been accepted *in toto* by the world of scholars and Pundits without exception all over the country and elsewhere The author is under no delusion that such a thing is ever possible in these cases, especially when its acceptance involves the rejection of cherished notions that have dominated for centuries the indigenous Pundit on the one hand and on the other hand the modern scholar for over a century All that is meant is when a front rank specialist scholar or Pundit welcomes and accepts the proposition that the Rig Veda is a document of esoteric wisdom kept under the seal of Symbolism of the Mystics, that is more than enough for the present to begin with, for it rings the death-knell of obscurantist obstruction to that extent among sections of Pundits, as well as a sort of superstitious pertinacity that is fashionable among certain circles of modern scholarship

But the ungrudging tribute and response from the general reader as well as from the learned specialist to this work do not blind the author to the existence of some learned people who do not like to be disturbed in their walk along the trodden track An instance may be cited here A Pundit of recognised merit wrote to the author

eulogising his critical acumen, versatility, distinct manner of his prose-writing etc but he was aggrieved at the position accorded to the Brahmanas and laid bare his aversion for this work. Well, this is the position with Pundits at least in some quarters No amount of authority, reasoning, internal evidence no persuasive words of understanding leading to the path of light and free air can convince one who is determined not to move, to change, to be convinced

Another matter of minor importance has to be mentioned here, necessarily because it pertains to the author's way of raising objections and answering them in the thesis An eminent linguist and scholar specialist in Vedic studies whose welcome and acclamation of this Vedic work has gone a long way to influence others of similar persuasion and in fact have made themselves felt by the learned in general, let slip a light remark, in the course of a long letter reviewing the first hundred pages of the Siddhanjana Bhashya, that the objections raised and answered by the author were largely *imaginary* But this is not correct Perhaps the author could have prevented room for such misapprehension if he had chosen to reveal the identity of the person whose book contains these 'objections' The reason for not mentioning the name of the work is found at the end of this book (*Vide* Notes 17 & 18) Now it is necessary—and no harm will be done—that the source of the objections is mentioned in order to show that they are not fancied by the author

In fact the author came across the following passage in the early twenties when the *Indian Philosophy* by Dr S Radhakrishnan first appeared and he made a note of it A few years ago, when the Rig Veda Bhashya began to be written the relevant passage was utilised It is found, unchanged, in the latest (Indian) Edition of the book

"Mr Aurobindo Ghosh, the great Indian scholar-mystic, is of opinion that the Vedas are replete with suggestions of secret doctrines and mystic philosophies He looks upon the gods of the hymns as symbols of the psychological functions Surya signifies intelligence Agni will, and Soma feeling The Veda to him is a mystery religion corresponding to the Orphic and Eleusinian creeds of ancient Greece 'The hypothesis I propose is that the Rig Veda is principles' (Arya Vol I p 60) When we find that this view is opposed not only to the modern views of European scholars but also to the traditional interpretations of Sayana and the systems of Purva-Mimamsa, the authority on Vedic interpretation, we must hesitate to follow the lead of Mr Aurobindo Ghosh, however ingenious his point of view may be It is not likely that the whole progress of Indian thought has been a steady falling away from the highest spiritual paths of the Vedic hymns It is more in accordance with what is known of the general nature of human development, and easier to concede that later religions and philosophies arose out of the crude suggestions and elementary moral ideas and spiritual aspirations of the early mind, than that they were a degradation of an original perfection" (*Indian Philosophy* by S Radhakrishnan, Vol I, pp 69-70).

The publication of this small Volume of translation, it is hoped, would stimulate interest in Vedic studies on the lines of the Esoteric interpretation Also, certainly it would enlighten, justify and strengthen the ancient faith in the Veda as the undying scripture of Mystic Wisdom and Divine Knowledge

23-10-1952

M P Pandit

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*प्रायदर्शनाभिप्रायेणेदमुक्तम्, सन्ति तु विरला· प्राचीनपण्डिता विमर्शरसिका· ।

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शक्तयो मूर्तयोऽप्येता नामान्येव न केवलम् ॥
तस्मादेक परो नाना-मूर्तिनामस्वरूपभृत् ॥
पृथक्त्वेऽप्यपृथग्भूत देवताभ्य पर महः ।
मुखतो देवताभेद. पृष्ठत. सर्वदेवता. ॥
एकैकोऽपि ततो देवो व्यापारस्य विशेषतः ।
पृथङ्मूर्त पृथङ्नामा सर्वदेवमय. पर ॥
भवत्यङ्गिन एकस्य बहून्यङ्गानि वा यथा ।
भिन्नप्रवृत्तयो देवा परस्य ज्योतिषस्तथा ॥
सन्नुता ऋषिभिस्तस्मात् पृथक्छन्दसि देवता· ।
न केवल नामभिदा व्यक्तिवृत्तिभिदा अपि ।
विज्ञेया परमस्यैता एकस्यैवेह देवता· ॥ १३१

आभ्यन्तरे वा बाह्ये वा विश्वस्मिन् बहुभूमिके ।
नियुक्ता अधिकारेषु बहवो लोकपालका. ॥
अधीन देवतास्वेव जगदन्तर्बहिस्तथा ।
इद रहस्य विदित पूर्वेषा मन्त्रदर्शिनाम् ॥ १३५

तस्मात्प्राणेन मनसा गात्रेणापि महर्षयः ।
सर्वात्मना च यजन देवेभ्यो निरवर्तयन् ॥
अन्तर्यागसमर्थाना विरलानां महात्मनाम् ।
गोप्यात्यप्रभवो वेत्तु पामरास्तु सहस्रशः ॥

देवान् बाह्येन यागेनाराधयन मन्त्रपूर्वकम् ।
मन्त्रस्तु भाषाविच्छित्या द्विधाऽप्यभवदर्पकम् ।।
ऋषिदृष्टस्य मन्त्रस्य देवस्याराधितस्य च ।
यज्ञस्य यजमानस्य होत्रादेश्च फलस्य च ।
स्वरूप पुरत स्पष्ट विचारेऽत्र भविष्यति ।। १४४

सोऽयमस्माक पक्ष सङग्रह्-श्लोकैरादौ सङक्षेपेणोपन्यस्त । तमिम यावदपेक्ष विस्तरशस्तत्र तत्र पुरस्तादुपपादयिष्याम.। सेय वेदगुप्तार्थ-गामिनी पद्या श्रीमदरविन्दपादै. प्रदर्शिता। सैवेयमस्या प्रवर्तमानाया ऋग्भाष्य-भूमिकायामवलम्ब्यते, येन निष्कण्टका स्यादनुसर्तव्या सरणिर्मन्त्रार्थ-मीमासकानाम्। तदिह प्रथम तावद्विपक्षोद्धार कार्य । को नामाय विपक्षः कुत.प्ररोहो वा, यस्योद्धार प्रतिज्ञायते? तमेव साम्प्रत विमृशाम नाम ।।

पाश्चात्य-पण्डितैर्यथावसर प्राच्यपाण्डित्य-साहाय्यमुपादाय वेदानधिकृत्य केचन प्रत्यया किल विक्षिप्ता । प्राधान्येन तानेवोपाश्रित्य भारता-भिजनाना बह्वो नव्यविद्या-प्रपञ्चसञ्चारिण प्रज्ञावादान् प्रभाषन्ते । तथा चाहु—पश्चिम-भूखण्डे यावज्जीव वेदविद्या-विचारिणः प्रमुखा· पण्डिता एव किल निरणैषुर्वेदानुद्दिश्य—ऋग्वेद-सूक्तेभ्य· प्राकृतानामार्याणा शैशव-दशा विस्पष्टा भवति । तेषा प्रार्थनानि सूक्तात्मकानि बालानामिव विनोद-निर्भर-निर्व्याज-वचनानि दरीदृश्यन्ते । यद्यप्यपरिष्कृता बालिशावस्था च तेषा समयधर्म-व्यवस्था, तथाऽपि प्राकृत-दश एकेश्वर-वाद एवैषा मतमिति वक्तव्यम् । अस्मद्भारतीयेषु पुनरुज्जीवन-समयाचार्या राममोहनो दयानन्द-स्वामिनोऽपि एकेश्वर-वादमेव वैदिक समयमभिप्रयन्ति स्म। एवमेषा मत पाश्चात्य-वैदिकसिद्धान्तेन सङगच्छते । यद्यपि, पाश्चात्यानामभिप्रायेषु विप्रतिपत्तयो लक्ष्यन्ते, तथाऽपि तत्र सुलभ सवाद अत एव विरोध-परिहार पश्याम । तथा चैक आहु·–'ऋग्वेद-कविभि प्राकृतैर्यज्ञार्थं सूक्तानि प्रणीतानि इति, कर्मविधि-पारम्ये बद्ध-श्रद्धा एते यथाजाता इति च', अन्ये पुनः वेदे वर्ण्यमानाः देवता-कथा. रूपक-दृष्टान्तादिभि गौण्या वृत्त्या वा

जगन्निसर्ग-व्यापारान् वर्णयन्तीत्याहु । सुप्रसिद्ध· सायणो वेदभाष्यकार-स्तत्र व्याख्याने वृत्रवधादि-वर्णन प्रकृतिकार्य-विलसित सूर्योदय-वर्षकर्मादिक प्रदर्शयति । इद च सङ्गच्छते पाश्चात्य-पण्डितानामभिमतेनाभिप्रायेण । अर्वाक्कालिक-ब्राह्मणग्रन्थानुरोधेन ऋगर्थान् विवृणोति सायण । एव विविधो-क्तीनामवकाशो लभ्यते वेदे । एवमायाततो दृश्यमानाना विप्रतिपत्तीनां मूल न केवल ग्रहीतृजन-बुद्धिस्थ, पर तु विविधाशयाधिकरण वेदग्रन्थ एवेति ग्राह्यम् । उच्चावचाभिप्राय-गर्भितस्तथाविधः सूक्ताना सन्दर्भ ऋक्संहितायां लक्ष्यते ॥

एव प्राज्ञ-कोटिमारूढाना नव्याना वैदिकेतिहास-मार्गणपराणां मतमाश्रित्य स्थिताना भारतीयाभिजनानामग्रसर कोऽपि विख्यात-वैदुष्य आह—'वेदरहस्य-वादी विबुध· श्रीमान् अरविन्दः यदाह वेदे रहस्यमस्तीति तन्नादरणीयम् । अत्यन्तप्राचीन-यवनेष्वपि रहस्यवेदिन आसन्, तथा वेदर्षयोऽपीत्याह, तदसत् । कुत ? नव्यविद्या-विमर्शविरुद्ध हि तत् । वैदिकेतिहास-मन्त्रार्थ-देवता-स्वरूपादिविचारे यावज्जीव कृत-परिश्रमाणा पाश्चात्य-पण्डिताना तन्नाभिमत स्यात् । कथ नु खलु तत्तादृशमहाशयोल्लङ्घनजङ्घालो भवितुमर्हत्यरविन्दीयो वेदरहस्य-वाद· ? यथाकथञ्चिदङ्गीकृते वेदगूढार्थ-सिद्धान्ते, न केवलं पूर्वोक्ताना प्रामाणिकाना वाणी तिरस्कृता स्यात्, अस्मत्प्रमाणभूत-सायण-सम्प्रदाय-व्याख्याविरोधोऽप्यापद्येत । किञ्च, वेदार्थ-विचारे प्रमाण-भूतस्य मीमासक-सिद्धान्तस्यापि रहस्यार्थ-वाद परिपन्थी भवति । तस्मादेष नूतनो वादः श्रीमतोऽरविन्दस्य दूरापास्त· स्यात्, आपात-रमणीयश्चतुरो लक्ष्यमाणोऽपि न परीक्षणक्षम-कोटि प्रवेष्टुमीष्टे । अथ यदि कोऽपि चिरन्तन-आर्षाभिमान-प्रेरणया ऋग्वेदर्षयो महान्तो गुप्तविद्या-सम्पन्ना इति प्रतीयात्, सोऽनृतमेव सेवितवान् भवेत् । अभूतार्थे अतथ्य-कल्पने रमतां नाम । यदि पुनर्वेदर्षयस्तादृशीमध्यात्ममहोन्नतिं देवताप्रसाद-सम्पत्तिं वा अलप्स्यन्त, कथ तर्हि तल्लक्षणानि कान्यपि उत्तरत्र ग्रन्थेषु सम्प्रदायेषु वा नोपालप्स्यन्त ? अपि च भूखण्ड-वासिनामितरेषा प्राकृत-वर्गाणा इतिहास-सशोधनादिद किलावगम्यते, यत् क्रमश सर्वेषा अभिवृद्धि,

न पुनः पुरातनानामादिम-दशायामेव महोन्नति समपद्यत, तत· पर क्रमेणाधोगमनमिति । तस्मात्परं सत्य अध्यात्म-रहस्य सर्व वैदिक-प्राकृत-दशामतिक्रम्य परिणत-धियामौपनिषदर्षीणा वाक्येष्वेव द्रष्टव्यम् । ऋग्वेद-संहिताया तु क्वचित्तद्बीज लक्षितमपि तदल्प अकिञ्चित्कर अर्वाचीन अस्थानसन्दृब्ध वेति बोध्यम् । एव सर्वथा अनुपपन्नो वेदरहस्यार्थ-सिद्धान्तो निरसनीयः' ।।

एष साराशो विपक्षस्य। एवं कथयतां अधुनातनपाश्चात्यविद्या-सस्कार-पारम्यवादिना भारताभिजनाना उद्घोष उपेक्षा न क्षमते । यदि एतादृश वचन अबुद्धाददश्रुताद्वा निर्गत स्यात्, किमपि वदति वैधेय इत्यलक्षयित्वा न्यक्कारार्हमिदं नास्मद्दृष्टिपथमारोढुमर्हतीति मन्येमहि । अत्र तु प्रकृत· पुरुषो बहुश्रुत·, पाश्चात्याभिज्ञ-संघेषु विश्रुतमस्य कूलङ्कष पाण्डित्य, सर्वजनीना अस्य विविधजनमन·-समावर्जन-धुरन्धरा सरस्वती । यद्यपि पूर्वोक्त-भङ्गी आलम्ब्य भाषमाणोऽय न स्वय वेदविद्या-विमर्शी, नापि वेदार्थ-विज्ञमन्य·, तथाऽपि नास्य वाचोयुक्तेरवीर्यता फल-ह्रासापत्ति-र्वा। यतो न हि सर्व सर्वं जानातीति न्यायेन सत्य-जिज्ञासया भूतार्थान्वेषण-श्रद्धया पाश्चात्याननुगच्छन् तत्र वेदविचार-भूमिषु प्रामाणिक-वाणीमाश्रयते, वेदार्थविचार-चतुरधियां वैशिष्टच-विख्यातिमुद्वहता पश्चिम-भूखण्ड-पण्डितानां मतं स्वयं स्वीकृत्य अन्यांश्च तथा ग्राहयतीति नात्र दोष पश्यामः । दोषस्त्वन्यविधो भवति, यस्यैव परीक्षामुपक्रमामहे । अवश्या फलवती च भवेदिह दोष-निरीक्षा । यतोऽसौ प्राज्ञो यन्मन्यते वेदानधि-कृत्य, तत् प्रायशः सर्वेषां नव्यमार्गं अवलम्ब्य वेदविचार-प्रसक्ताना भारतीयानामधुनातन मतम् । तदिह प्रधानमल्ल-निबर्हण-न्यायोऽव-लम्ब्यते, अस्यैवोक्त प्रतिनिधीकृत्य पाण्डित्यपल्लव-ग्राहिता उत्सार्य निर्मत्सर-दृष्टीनां वेदरहस्य-जिज्ञासायै प्रकल्पता नाम सैषा तद्दोष-परीक्षा ।।

तत्र वेदगूढार्थ-वादे सारतस्त्रय· किल दोषा उद्भाविता· । तत्र आद्य पाश्चात्येतिहासविदा निर्णय· अस्मदीय-वेदगुप्तार्थ-सिद्धान्तस्य प्रत्यर्थी इति । द्वितीय· सायणीयसम्प्रदाय-वेदव्याख्या-प्रत्यवस्थानम् । तृतीयः मीमासक-

सिद्धान्तस्य प्रतिद्वन्द्वी भवत्यस्मत्पक्ष इति । तदत्र क्रमश इमान् निर्धूलितान् विधाय एकैकशः साराशग्राह निस्सारयिष्याम ॥

तत्र प्रथम तावद्यदुक्त, सर्वत्र भूमण्डले बहूना मानुष-वर्गाणा इतिहास-संशोधनेन यदवगम्यते, तस्य विरुद्धमिद कथन यदृग्वेदर्षि-कालात्प्रभृति क्रमश अध.पतनमेव भारतीय-मानववर्गस्य, मानवाना व्यष्टेरिव समष्टेरपि क्रमाभिवृद्धेरिति, अत्रेद वक्तव्यम् । अस्मदुक्ति अन्यथा सम्भाव्य प्राज्ञेनेय चतुरोक्तिरुपस्थाप्यते । न वय वेदर्षय· सर्वेऽपि तत्सम-कालिका सामान्या जनाश्च सर्वतोमुखी समृद्धिमध्यात्ममधिलोक च सम्पादयाञ्चक्रुरित्यवोचाम । अस्मदुक्तिरन्या, प्रतिपक्षिणाऽन्यथाग्रहणादारोपितोक्तिरन्या । मन्त्र-द्रष्टार ऋषयोऽध्यात्म-निष्ठा अतीन्द्रिय-गोचरान् मार्गान् तपोबलेनाधिगम्य बहुधाऽऽभ्यन्तराभिवृद्धि प्रापु, बहु-रहस्यविदस्ते गोप्यानि गूढ-भाषया मन्त्र-दृष्टिषु निचिक्षिपुरिति ब्रूमहे । अनेन सर्वे जना· पूर्व महोन्नति प्राप्ता इति न मन्यामहे, न हि तथोक्तम् । न वा वेदर्षयः सर्वविध ज्ञानं समग्र अधिजग्मुरित्यभिहितमस्माभि· ॥

इद त्ववधेयम् । तदादिम ऋग्वेद-युग योगविदा अध्यण्डमधिपिण्ड च देवताव्यापारस्वरूप-बोधवता गोप्याध्व-दर्शिना महर्षीणा युगम् । न तावतोक्तेन सर्वेऽपि जनास्तदानीन्तना आभ्यन्तर-गोप्य-मार्गविदो नैष्ठिका सर्वथा दिव्यसत्त्व-सम्पन्ना इति वक्तु युक्तम् । नैव ऋषि-दृष्टाना रहस्याना देवतासाक्षात्कार-पद्याना अन्येषा वा तपोनिष्ठा-लभ्याना सत्यानां अभिज्ञोऽभूत् सर्वोऽपि तत्समकालिको लोक इत्युक्त स्यात् । साम्प्रत अस्मत्कालिक एक निदर्शन उदाहराम । विश्वजनीनमेतद् यदद्यतने युगे भौतिकप्रकृति-विज्ञानस्यैव साम्राज्यमिति । बहुरहस्यान्तर्वर्त्नी चेयं प्रकृतिरनुदिनमनुमुहूर्तमचिन्त्यान्यद्भुतानि आविर्भावयतीति प्रत्यक्ष पश्यामः । तादृशे बुद्धि-प्रधानेऽस्मिन् काले कति वा बुद्धिमद्वर्या ? न खलु बहव., विरला एवेति वक्तव्यम् । विरलानामपि तेषा बुद्धिमता कति वा सन्ति प्रकृतिविज्ञान-धाटी अनुगम्य तद्गोप्यानि साक्षादधिगन्तु अधिकारिणः ? तादृशाधिकारिणा मध्ये कति वा पुन प्रभवन्ति प्रवेष्टुं भौतिकप्रकृतिगूढ-

व्यापारविधिप्रपञ्चम्, यस्मात् अणुगर्भ-सुप्ता पथुलब्रह्माण्डशक्तिविसराः प्रबोध्य विप्रमोक्ष्यन्ते ? विरला अत्यन्त-विरला अङ्गुलि-परिगणनीया एवेति वक्तव्यम् ॥

यस्मिन् कस्मिंश्चिद्युगे किमप्यस्तु प्रबलाधिकार-स्वरूपम्, भवतु तत् अध्यात्म-विद्याद्यधिभूतविज्ञानान्त धी-विलसित, साम्राज्यशासन-विक्रमसचिव बाहु-बलं वा, द्रव्योत्पादन-विभजन-विनिमयाद्यर्थनयानुशिष्ट वाणिज्य-वैभव वा, समुदायजीवन-व्यवस्थापन-क्रियादाक्ष्य वा, सर्वदा तत् परिमित-सङ्ख्याकैर्मनुष्यैर्द्वारैव स्वय आविर्भूय सर्वं समुदायमनुशास्तीति नेदमास्पदं विचिकित्साया· । तस्मात्, ज्ञानबलैश्वर्य-क्रियादाक्ष्यादीनामन्यतमेनैकेन वा नैकेन वा जनसामान्यसमुदाये विनीयमाने, नेतार· सत्त्व-वृद्धाः अत्यल्प-गणना एवेत्यवधार्यम् ॥

एवमेव वेदर्षीणा अध्यात्मविद्या-रहस्यज्ञानादिक नाभूत् सर्वजन-साधारण, अपि तु जन-सामान्यस्य बहिर्यागाद्यनुष्ठान-द्वारा देवताराधन-सामग्री सम्पादिता। तस्मात् सर्वेऽपि जना वेद-कालिका अध्यात्म-महोन्नति गुप्त-विद्याध्वनश्च अधिजग्मुरिति नैतत्तथ्य अस्मदुक्तिष्वारोपितं भवति। अपर च वेदकालिक-विज्ञान-महोन्नतेरधःपतन-पद्याया प्रादुर्भूतानि दार्शनिक-शास्त्राणीति न कदाऽप्यवोचाम । वेदविज्ञानाधिगम-पद्धतिरन्या, दार्शनिक-शास्त्र-विचारसरणिरन्या । आद्या साक्षाद्दर्शनश्रवण-जन्या बाह्य-साधनै-रशिक्षिता सहजबोध-विशेषा, अपरा तु बुद्धि-बलात् प्रत्यक्षानुमानादि-प्रयुक्ता-भिस्तर्क-युक्तिभि· साधितै विचारैर्लब्धा निश्चय-विशेषात्मिका सिद्धान्त-भावना । उभयोरपि मार्गयो· युगयोरिव बृहदन्तर वर्तते । न हि अध्यात्मानुभूति· कामपि तत्त्वकल्पना-विचार-जन्या बुद्धिमाश्रित्य सम्भवति, नापि सा शरीरयात्रासाधनोपचय-वैभवद्रव्यसमृद्ध्यादिक अपेक्षते । न वा गुप्तविद्या-वैचक्षण्य बाह्य-बुद्ध्युत्कर्षायत्त भवति। या वय इतिहासविन्मतानु-रोधेन प्राकृत-दशा मन्यामहे तस्यामेव बहव पुरातना अधुनातनाना आश्चर्य-जनकानि गहनानि प्रकृतेस्तत्त्वान्यवजग्मुरिति ज्ञायते । न ह्यन्त-श्चक्षुरधुनातनत्वायत्तम् ॥

ननु अध्यात्म-समृद्धिर्वेदर्षीणा वस्तुतश्चेदासीत् तत्कथ न तल्लक्षण तदुत्तर-युगेषु लक्षणीयतया विसृष्टमिति चेद् ब्रूम । वेदर्षिप्रभाव-लक्षणानि उत्तरत्र दृश्यन्ते न वेति, दृष्टानि चेत् केन प्रकारेणेति च, प्रचलत्यस्मिन् विचारे पुरस्तात्प्राधान्येन प्रसक्तिर्भविष्यति । अत्र त्विद वक्तव्यम् । वेदयुगभापा-बुद्धिविलास बहुतरा विपरिणति प्राप्त इति प्रत्यक्षमिद उत्तरकालिक-ग्रन्थावलोकनेन । यद्यपि महदन्तर वेद-युगस्य ब्राह्मणारण्यक-कालस्य चाभवत् तथाऽपि वैदिक ऐतिह्य देवतादि-रहस्य वा ब्राह्मणेष्वा-रण्यकेषु च किञ्चिद्वा रक्षित रिरक्षिषित इत्यद्भुतमेवेद पश्याम. । आस्ता तावदेतत्, ननु कथ पुन तादृश पावन पुरातन वैदिकं युग अकृतार्थमेव नष्टमिति चेन्नैतच्चोद्यम् । प्राचीन-यवनेषु रहस्यवेदिना युगमिव, वेदर्षीणा युगमप्यस्तमितम् । य. कोऽपि भवतु अदर्शन-प्रकार, सर्वथा कालस्य पर्यय एवेति वक्तव्यम् । प्राचीन-यवनादिषु रहस्यवेत्तृ-युग आसीदिति प्रतियन्ति ऐतिहासिका । तदत्ययादधुना नैवासीत्तादृश युगमिति न कोऽप्याह । एव वैदिक-युगात्यये नासीदार्षरहस्य-युगमिति शक्य वदितुम् । अथवा सम्भावयामस्तावदिद, यत् साम्प्रतिकी भुवनोत्तरप्रकृतिविज्ञानविद्या-विजृम्भिता मानव-जातीया सभ्यता सस्कृतिर्वा केनाप्युत्पातेन प्रायः प्रध्वंसमापादिता भवेत्, भूमण्डल-विध्वसावहेन घोरास्त्रविसर्जन-धुरीणेन अणुगर्भ-भेदनेन वेति । कथमस्मदुत्तरकालिकैर्नैवासीत् प्रकृतिविज्ञान-साम्राज्य-धुरन्धरं युगमिति वक्तु शक्यम् ?

रन्ध्र-बहुलोऽय पाश्चात्यैतिहासिकाना वाद, यत्पुरातनेषु युगेषु सर्वत्र मानुषाणामतिबालिशा बुद्धिरिति । स्याद्वा, प्राकृत-भूतसर्गादौ अत्यन्तमपरि-पक्वा यथाजातावस्था मानुषवर्गस्य । न तु सा प्राचीन-यवनादिषु वेदर्षिषु वा अर्पणीया भवति । तावान दृश्यते तेषु परिपाक, यावता महर्षीणा मन्त्र-दृष्टिषु धी-प्रसाद अन्तर्दृष्टिश्रवणादि-गोप्यसम्पत्ति-सचिव. प्रकाशो भवति चक्षुष्मताम् ॥

इद चेह स्मारयाम यदरविन्द आचार्य आह—"भारतवर्षे, अन्यत्र भूखण्डेष्विव, मनुष्य-सामान्यस्य अभिवृद्धिरतिमन्द-क्रमा, विरलाना केषा-

ञ्चिदेव अध्यात्म-सम्पद् रहस्यविद्या-कौशल च सिद्धे अभूताम्। अत्र प्रथम अन्तर्दृष्टि-प्रधान वैदिक-युगमागतम्। तत्त्वकल्पनाविचारजन्य-धीविशेष-प्रधान शास्त्रीय-युगं तत परमनुगतम्। वैदिके युगे ऋषीणां अन्तर्दर्शनमेव मुख्यं साधनं, शास्त्रीये तु प्रत्यक्षादि-प्रमाणैर्विचार साधनम्। यत् साक्षात्-साधन-जन्येन आन्तरेण केनापि साधित मर्हर्षिभिः, तदेव विचार-बुद्ध्यादि-द्वारेण साधयितुं प्रवृत्ता. तत्पर योगाध्वान। एव कालान्तरेषु उत्तरत्र अन्त करणेन प्राणेन शरीरेणापि क्वचित् त परम पुरुषार्थं साधयितु उद्यता अर्वाचीनाः (वेदयुगापेक्षया) पन्थानः। एवं तान्त्रिक-साधनानि राजयोग-हठयोगादयश्चेति बोध्यम्। न चेतानि वैदिक-गुप्तमार्गादध.पतन-क्रमेण यदृच्छया वा समुद्भूतानि साधनानि, किं तु वैदिकादैतिह्याद्रूढं परम-प्रयोजनमुद्दिश्य, स्वतन्त्रतया अन्त करणादिशोधनैरुपायैः प्रवृत्तानीति ग्राह्यम्। इदमेव भारतीयमध्यात्म-चरित्रम्। यत्र प्रथम वेद-युगे अध्यात्म-शिखरं प्राप्ता प्रज्ञा ततः पर पदे पदे कालान्तरेषु अन्तःकरण-प्राणादीन्यवराण्यङ्गानि उद्धृत्य यावदाविष्कृता प्रज्ञा उत्तमसिद्धिश्रृङ्गमुन्नेतुं प्रतिष्ठन्ते" इति॥

कथ पुनः पाश्चात्येषु प्राज्ञा ऋजु-मार्गमिच्छन्तोऽपि बह्वृचार्ष-समयस्य प्राकृतावस्था निश्चिन्वन्तीति चेदस्त्यत्र कारणम्। भू-मण्डले मानव-जन्मिन· प्रादुर्भाव· कतिपयसहस्र-वार्षिकः न तु बहुशतयुग-कालिक इति कञ्चन काल्पनिक पाश्चात्य ऐतिहासिक-सिद्धान्तमवलम्ब्य वेदर्षीणां कालं निरणैषु·। अत एव द्वित्रैः सहस्र-वर्षैः परिमित-शतवर्षैर्वा आर्यजनोदयाभ्यु-दयादि-कथास्तैः परिसमापिता·। इयं च पूर्व-कथा तेषाम्। भूगोलेतिहास-गवेषणारम्भे शैशवावस्थाया तथाविधा मतिरासीत्तेषाम्। साम्प्रतं वर्धमाने चेतिहास-विज्ञाने तादृशी प्रतीति प्रायेण विपर्यस्ता। अपर च, भौतिकविज्ञानाभ्युदय-समये लोकायतिक-सिद्धान्ते पाश्चात्यबुध-मण्डले साम्राज्यं शासति, वेदार्थविचार-द्वारेण पूर्वेषा भारत-भूजुषा साङ्घिक-समयधर्मादि-व्यवस्था जिज्ञासन्ते स्म। तत्र नानामानुष-वर्गाणां पुरावृत्त-समयधर्म-भाषा-तत्त्वादि-पर्यालोचनया [यावद्विदित उपादाय यावदभिमत भावनाबल-

साहाय्येन च भारतीय-वेदेतिहासधर्म-व्यवस्थामकल्पयन्। तथा सति तेषां सस्कारे सामर्थ्ये च, नेदमाश्चर्यं यदभिहित तैर्वेदर्षयः प्रायेण पामरा. पृथग्जना वा, तेषा कवित्वानि बालभाव-सुलभानि, तेषां देवताः प्रकृतिव्यापारावेक्षण-विस्मयसम्भावनादि-सञ्जाताश्चेत्यादि। वेदविचार-प्रारम्भे तल्लब्धा सामग्री न पुष्कलेति तु तथ्यम्। मानुषप्रादुर्भावाभिवृद्धि-सङ्घनय-धर्मस्थापनादिषु तेषामुक्त-पूर्वं मतमधुना यात-याम भूयिष्ठ-भागशो गत-रसं च। तस्माद्वेदानधिकृत्य सावधान पुर्नविचार करणीय इति तथ्यान्वेषण-पराणा धीरुत्साहश्चात्यन्तमपेक्षितावित्यलं विस्तरेण॥

तावता भवतु विसर्जन तावत् पश्चिमखण्ड-पाण्डित्य-विलसितस्य। तदनुसारिणा भारतीयाना नव्यसस्कारोपस्कृतधिया वेदार्थ-विचारसरणिरद्यापि सारतो न परिवृत्तेति चेन्नेदमपलपित स्यात्। यद्यपि बहवोऽस्मासु मेधाविन. प्रतिभा-शालिन ऋजुमार्ग-गामिन विविध-विद्याप्रस्थानेषु प्राच्येषु प्रतीच्येषु वा पुरातनेषु नूतनेषु वा व्यवसायिनो जेजीयन्ते, तथाऽपि वेदविद्या-विचारे तथाविधा सन्तीति नाल स्मो वदितुम्। सन्तोऽपि विरला पाश्चात्यपुराण-सिद्धान्तेषु पूर्वोक्तविधेषु बद्ध-श्रद्धा· चालयन्ति परिश्रम, यस्य फलितेषु तु न लक्ष्यते वैशिष्ट्यम्। अथ सन्ति चेद्विशेषा ते च विषय-विस्तरेष्वप्रधान-तथ्योपलब्धिषु वा दृश्यन्ते। साराशेषु तु सैव पाश्चात्याना दृष्टि., तै प्रकल्पित एवाध्वा, तैर्विभावित एव वेदर्षि-धर्मसमय-सिद्धान्त, तेभ्य समुद्भूतमैतिह्यमेव शिष्ट-सम्मतम्। इद सर्व-मवलम्ब्य वेदमन्त्र-पद-पदार्थ-चरित्रविचार क्रियतेऽस्मदीयैर्नव्यै· विद्वद्भि·। तैः प्रतिपादिता बर्बर-प्राया एव वेदर्षय., प्राकृतेषु अग्नि-वाय्वादित्य-पर्जन्यादिषु देवताभिमान-जडबुद्धय., शिशुजनता-कल्पनाकल्पानि कवित्वानि। अहरहरुदयत्यप्यरुणे अहरहराश्चर्य-चकिता उषोदर्शने, रात्रिस्मरण-मात्रेण साध्वसावेश तेषामृषीणाम्। एवमादयोऽभिप्राया सामान्येनाद्यापि न जहति वेदविचार-प्रवृत्तिम्। अत्रैक निदर्शन उदाहराम.। अय च अधुना शिष्टाचारप्राप्त सम्प्रदाय सञ्जात, यत् सर्वैरपि नव्य-मार्गेण वेदार्थ-विचारे क्रियमाणे वेद-कवित्वस्य रामणीयक कीर्तनीयमिति। तत्रापि

उषस्य-सूक्तानि पाश्चात्यै. दर्शित-पूर्वाण्यपि श्रेयोविषये शतशोऽपि वक्त-व्यमिति उदाहृतानि भवन्ति । सन्त्येव बहूनि सूक्तानि काव्य-शोभा-वहानि वेदे, तत्रापि विशेषत उषस्यसूक्तेषु । नात्र विवदामहे । परं तु तथा वर्ण्यमानाना चारुकविता-सूक्ताना तै प्रतिपाद्यमान तदभिमतं तात्पर्य क्वचित् सायण-भाष्यानुरोधेन साधित तथाविध-सङ्कीर्तनानुगुण समुत्कर्ष नावहति, प्रत्युत, ते च कवय· बालिशबुद्धय·, सर्वसाधारण-व्यतिकरेषु लब्धाल्पतुष्टय· क्वचिदुन्मत्तप्रलापालङ्कृतवदना इति च निरूपयेदित्यसशयम् ।।

"अतारिष्म तमसः पारमस्य" (१-९२-६) ऋषौ राहूगणे गोतम एवं कृतज्ञतया सम्मदेन च देवता-स्तवमातन्वति, एषां वेदार्थ-विमर्शिनामर्था-विष्कार-नये केवलमभिधा-वृत्त्यैव भावो ग्राह्य·, न पुनस्तमसस्पारस्य तरणेन अज्ञानस्यान्तो लक्ष्यते, व्यतीताया रात्रौ अहरह सुप्तोत्थानमेव कीर्त्यते । ऋषिपदेन विश्रुतानामेषा तपस्विना सन्तमसान्धा रात्रि· प्रतिभय-जननी किल भूतप्रेतपिशाच-भूयिष्ठा । अन्यदस्ति चित्रम् । ऋषिषु यजनायो-पविष्टेषु, उदित एव सूर्ये पुनरुदयाय प्रार्थयन्ते । एषा प्रार्थनाबलेन वेदपारायणमहिम्नैव सूर्य· उदेत्य दिवमारूढ इति तेषां प्रत्ययः किल ! स्यान्नाम तादृशो जन-सामान्यस्याप्यचिन्त्यो मूढ-विश्वास., कि ते नाज्ञा-सिषुरिद यद्रात्रेरपाये प्रभात, तच्च परिणतं दिन, दिनस्यान्ते रात्रेरागम इति ? नाविदित तेषामिति शक्य वदितुम्, "न दैव्यानि प्रमिनती व्रतानि" "ऋतस्य पन्थामन्वेति साधु" (१-१२४-२, ३) एवमादिमन्त्र-दृष्टिषु जाग्रतीषु । एवञ्जातीयकान्यसङ्गतजल्पितानि मन्त्र-द्रष्टृष्वारो-पितानि भवन्ति पाश्चात्यवैदुष्य-विनीताना नव्यभारतीय-वेदविद्याविचारिणां मन्त्रार्थग्रहण-सरणि चेदनुगच्छेम ।।

अथ यदि वय वेद-मन्त्रान् मन्त्र-दर्शिनो महर्षींश्चाधिकृत्य बहो-कालादागत चिरन्तनमैतिह्य अविस्मरन्तो विवेक-सनाथया विचार-दृष्ट्या वेदान् पश्येम, सद्य प्रध्वसो भवेद् भ्रमस्य, वेद-सूक्तानि न बाल-कल्पनादेश्यानि बालिश-कवित्वानीति स्पष्टतामीयु, मन्त्र-द्रष्टार. 'सत्यश्रुतः'

कवय इति च । यदि च श्रीमदरविन्दचरणै प्रदर्शितमध्वान प्रविशेम, द्वेधा भवति लाभ इति ध्रुवम् । मन्त्रेष्वारोपितानि अनुपपत्ति-प्रचुराणि प्रलपितानि पलायितानि स्यु । दुरवगाहानि दुर्निर्णेयानि बहूनि स्थलानि मन्त्रेषु सुगमानि भवेयु । अयं व्यतिरेकतो लाभ, अन्वयतस्तु अयम् । मन्त्र-दर्शिनामध्यात्म-समुन्नति, सूक्त-मन्त्रेषु निक्षिप्त गहन तत्त्व, देवताना स्वरूप, इत्यादीन्यधिकृत्य लभ्यते ज्ञानम् । उपनिषत्सु क्वचिल्लक्ष्यमाणा दुरवगमाशा· स्पष्टा भवन्ति । अन्ते चेदम्, पुराणेतिहास-तन्त्रशास्त्रादीना वेदमूलत्व-कीर्तन, वेद-साराशोपबृहणमेव मुख्य प्रयोजन इति च उद्घोषयन्ति तत्तद्ग्रन्थ-प्रमाणवाक्यान्युपपन्नानीति निश्चयश्च लभ्यते । तस्मादसन्मूलाना बहुधा अनृतप्राय-कल्पनाविद्धाना पाश्चात्यमतावलम्बि-वेदवादाना निरासो न्याय्यः । वेद-विचारे यावज्जीव कृत-विद्याना सिद्धान्तस्य मूलतो विरोधादरविन्दपादीयो वेद-गुप्तार्थवाद उपेक्षा-क्षम इति वादः प्रत्युक्तः ॥

अथ द्वितीय आक्षेपो विचार्य समाधीयते । सायणीयसम्प्रदाय-व्याख्याविरोधात् परिहरणीयो वेद-रहस्यवाद इति ह्युक्तम् । किमिय अनादे कालादागतं कमपि सम्प्रदायमवलम्ब्य मन्त्राणा सायणीय-व्याख्या प्रवृत्ता, उत, व्याख्याता सायण आचार्य स्वयमेव वेदभाष्य-विरचनेन मन्त्रार्थविचार-सम्प्रदाय नव्य नवीकृतं वा प्रारेभे ? सम्प्रदायपद-श्रवणादुद्गतो भवत्ययं प्रश्न. । यतो मन्त्रव्याख्यानेष्वय व्याख्याता वेदाना कर्मपरत्व उद्घोषयता सम्प्रदायमवलम्बते प्रायशः । क्वचित् पौराणिकं ऐतिहासिक वेदान्त-शास्त्रीयमन्य वा सम्प्रदायमाश्रयते । मन्त्र-व्याख्यानेन वेदाना कर्मैक-परत्वं निरूपयितु परिकर-बन्ध· कृत. सायणेनेति निर्विवादम् । तस्माद्यत्र आरादपि कर्मसम्पर्क-राहित्य ज्ञान-मोक्षाक्षर-प्रशंसा च दृश्येते, तत्र कर्म-परत्व-वादिना प्रयोजनाभावमालक्ष्य तदनुरोधेन अर्थ-विवृति साध्नोति । यत्र पूर्वैर्यास्कादिभिः ज्ञान-प्रशसापर किमपि सूक्तमुदाहृतं तत् परिहर्तुमक्षम तादृश-मन्त्राणा अस्फुटार्थेषु स्वरसत्वाभावमुपदिशन् स्फुटेषु शब्दार्थेषु गत्यन्तर-विरहाद् अध्यात्म-परतया व्याख्याय कथञ्चित्

कृतकृत्यो निर्गच्छति । अत्रेदं दृष्टान्तेन प्रदर्शयामः, सर्वेषां वेदाना आम्नायपदवाच्यानां यज्ञादि-कर्मैव प्रयोजनम् । ये च न क्रियार्थास्ते निरर्थका इति प्रतिपादयति जैमिनेराचार्यस्य "आम्नायस्य क्रियार्थत्वात् आनर्थक्य अतदर्थानाम्.." इति सूत्रम् । ज्ञान-मोक्षाक्षर-प्रशसा-विश्रुतानामपि मन्त्राणा कर्मसु विनियोगमामनन्ति सूत्रकारा । तथा च सुप्रसिद्धस्य दैर्घतमसस्य 'अस्य वामस्य' इति सूक्तस्य विनियोग उक्त । "महाव्रते वैश्वदेवशस्त्रे वैश्वदेव निविद्धान द्विप्रतीकम् । तत्र 'अस्य वामस्ये'त्यादिक एकचत्वारिंशदृच प्रथम प्रतीक" इति सूत्रितम् । कर्मप्रधाने सायणीयभाष्ये अस्य सूक्तस्य प्रथमर्चो व्याख्यानस्यान्ते एता पङ्क्तीः पश्यामः । "एव उत्तरत्रापि अध्यात्म-परतया योजयितु शक्यम् । तथाऽपि स्वरसत्वाभावात् ग्रन्थविस्तर-भयाच्च न लिख्यते । यत्र 'द्वा सुपर्णा' इत्यादौ स्फुटमाध्यात्मिको ह्यर्थः प्रतीयते तत्र प्रतिपादयामः । अय मन्त्रो यास्केन व्याख्यातः (नि. ४-२६)" इति । 'अस्य वामस्य' इत्यस्या ऋचः अध्यात्म-परता अस्फुटार्था किल, 'द्वा सुपर्णा' इत्यादिस्तु अन्यथा शरणं नास्तीति अध्यात्म-परतयैव व्याख्यायते । ऋक्षु कर्म-परतयैव व्याख्यातव्यासु एतादृशाध्यात्मिकार्थो न स्वरसतां आवहतीत्यभिप्रायः सायणीय स्पष्टः । एवमादिषु स्थलेषु वेदान्तिना तत्रापि अद्वैत्येकदेशिना साम्प्रदायिक मतमवलम्ब्य व्याचष्टे, क्वचित् पुराण-कथा क्वचित्पुरावृत्तान्यवलम्ब्य च । एव बहुशः कृतेन प्रयासेनापि वैदिक-कर्मपारम्यवादिना वेदवाद-रताना पक्ष. न समग्रत. समवलम्ब्यते । निजोक्तिषु पूर्वापर-विरोधानलक्षयन् पूर्वतन्त्र-सिद्धान्तविरोध चादर्शयन्नपश्यन् वा मन्त्राणा ऐतिहासिक-पक्षाश्रयणेन करोति व्याख्यानम् । कथं वेदमन्त्रवर्ण-नित्यत्व-स्थापनपरेषु जैमिनीयेषु सूत्रेषु जाग्रत्सु गौणी वृत्तिमनाश्रित्य पुरावृत्त-पक्ष शक्योऽवलम्बितुम् ? सायणस्तु राजर्षिवृत्तानि युद्ध-कथा अन्यानि च पुरावृत्तानि मन्त्रेष्वङ्गीकृत्यैव तात्पर्यमाचष्टे । विश्रुताश्च वासिष्ठ-वैश्वामित्रमण्डलीय-शपथाभिशाप-सूक्तर्चोऽत्र निदर्शनम् । अथवा शतशः स्थलेषु दृश्यमानेषु स्थालीपुलाक-न्यायेन एका सायणभाष्यपङ्क्ति उदाहरामः । "अवोचाम रहूगणाः अग्नये मधुमद्वचः । द्युम्नैरभि प्रणो-

नुमः" (१-७८-५)॥ अस्या ऋचो व्याख्याने सायण आह—"ऋषि कृत स्तोत्र अनया उपसहरति। रहूगणस्य पुत्रा वय गोतमा." इति। अत्र वेदापौरुषेयत्ववाद-पक्षोच्छेद कृत। अयमेव व्याख्याता वेदनित्यता-सिद्धान्तिना पूर्वतन्त्राचार्यणा मतमभिमान्य वेदार्थस्य प्रकाशिका व्याख्या निबद्धवान्॥

तदिह परीक्षितव्यम्। को वा सम्प्रदाय सायणेनावलम्बितः? सकीर्ण एवेति वक्तव्यम्। सायणाद्बहो कालात्प्रागेव कर्मपारम्य-वादिना सम्प्रदायो विदितचर इति नात्र सशय। पर तु अन्येपि वेदार्थविचार-सम्प्रदाया अत्यन्तप्राचीना आसन्निति सन्देह-गन्धोऽपि न भवति। यास्केन उल्लिखिता सन्ति बहव पक्षा। अधिभूताधिदैवताध्यात्मवादिनः, ऐति-हासिका, याज्ञिकाः नैरुक्ताश्चेत्येवमादय। अधियज्ञ-अधिदैवत-अध्यात्माख्य त्रिविधं ज्ञान वेदाल्लभ्यत इति यास्क-निरुक्तादवगम्यते। न केवल यज्ञ-परमेव भवति मन्त्राणा व्याख्यानमिति मन्यते यास्क। सप्रमाण-मेतत् पुरस्ताद् उपपादयिष्याम। इदमत्रावधेयम्। निरुक्त-बृहद्देवता-दिग्रन्थान् अवलोक्यैव सायणीय वेद-भाष्य विरचितम् इति निर्विवादम्। निरुक्तकारमुदाहरता भाष्यकृता नातपस्काय मन्त्र-रहस्य देवता-रहस्य वा प्रत्यक्ष भवतीति यास्कोक्त न लक्षित, नोल्लिखित, कर्मपरव्याख्यानाय तदङगीकारो नापेक्षित इति विशद भवति। तस्मात् सायणीयवेद-भाष्येण अध्यात्मदेवता-तत्त्वादिरहस्याना निक्षेपो वेद इति चिरन्तनमैतिह्य तिरस्कृतम्। सायण-भाष्यादेवोद्गतो नूतन. सम्प्रदाय, येन ऋच. सर्वाश्च यज्ञकर्मैक-परा इति प्रत्यय सर्वजनीन सञ्जात। यद्यपि यज्ञपरत्व-वादो मन्त्राणां ब्राह्मणेभ्य समुद्भूत, तथाऽपि अध्यात्म-रह-स्यादिपरतया मन्त्राणां ग्रहण आसीत्पुरेति विश्वासो विदितचरः प्राचा विदुषाम् अत एव मन्त्राणा वेदपुरुषात्मतया पावनत्व-वीर्यवत्त्व-पूज-नीयत्वादिकमैतिह्य पुरातन-भारताभिजनेषु पुराणेतिहासेषु साक्षात्कृत-पर-तत्त्वाना महामनसां निबन्धेषु निरूढमभवत्। प्राक् सायणीय-वेद-भाष्यात् न केनापि वेदानां सम्पूर्णं व्याख्यान प्रणीतम्। प्रणीतमिति

न श्रूयते, सर्वथा नोपलभ्यते । यत्र क्वचिन्निबद्धमपि, भागशः उपलभ्यते, भागश एव निबद्धं वा स्यात् । चतसृणा सब्राह्मणारण्यकाना वेदसहिताना व्याख्यानं ब्रह्माण्ड-प्रयासेनाबध्य कर्मैक-परता वेदाना समर्थयामास व्याख्याता सायणाचार्य. । तस्मादस्य चतुर्वेद-भाष्य समस्तपण्डितमण्डलमावर्जयतीति नात्र चित्रम् । किं तु सायणीयः सम्प्रदाय एक एव चिरन्तनो वेदार्थविचार-सम्प्रदाय इतीद अपलपित प्रतिपक्षधूर्वहेणेत्यलम् ॥

अथ जघन्योऽय तृतीय आक्षेप. । यद्वेदार्थ-विचारे प्रामाणिकाना पूर्वमीमांसकाना सिद्धान्तस्य विरुद्धत्वादनादरणीयो वेदगुप्तार्थ-पक्ष इति । वयमादिवेदसहितासूक्त-तात्पर्यविगाहे प्रवृत्ता:, तस्मात् मन्त्रार्थ-विचारोऽत्र विषयोऽस्माकम्, न ब्राह्मण-वाक्यार्थविचारः यत्र तु पूर्वतन्त्र-विचक्षणाः प्रामाणिका भवन्तु नाम । ब्राह्मणानि मन्त्रार्थ-विवरणानि तत्र तत्र यज्ञोपयोगीनि भवन्तीति हेतोरेव सायण प्रथम ब्राह्मणं व्याख्याय ततः पर तदनुसारेण ऋचां व्याख्यानमारेभे । आह च भाष्यारम्भे—"ब्राह्मणस्य मन्त्रव्याख्यानोपयोगित्वात् आदौ ब्राह्मण आरण्यकाण्डसहित व्याख्यातम्, अथ तत्र तत्र ब्राह्मणोदाहरणेन मन्त्रात्मकः सहिताग्रन्थो व्याख्यातव्य" इति । तदत्र अस्मत्सिद्धान्त सायणीयसम्प्रदाय-विरुद्ध. इति वाद सुबोधः । मीमासकास्तु न क्वापि मन्त्र-सहिताना व्याख्या चक्रुरिति श्रूयते, न वाऽस्त्यवसरः । ब्राह्मण-वाक्यान्यादाय तदनुसारीणि स्मृतिवाक्यानि वा क्वचिदालोच्य वाक्यार्थ-निष्कर्षाय समीचीन पन्था परिकल्पितो मीमासकै । तेषा धर्म-जिज्ञासा मुख्या, न मन्त्रार्थमीमासा । अत एव न कैश्चिदपि पूर्वतन्त्राचार्यैः वेद-सहिता व्याख्याता, व्याचिख्यासिता वा । सूत्रकारो जैमिनिर्न प्रवृत्तो मन्त्रार्थ-मीमासायाम् । न वा शबरस्वामी तद्भाष्यकार । नापि भट्टपादाः । किमु वक्तव्य अर्वाचीनैर्मीमासकैर्न चिन्तितमिति । उत्तरत्र प्रसक्तौ मीमासक-सिद्धान्तमधिकृत्यास्ति वक्तव्यमित्येतावतैव विरमामः । धर्म-मीमासकानां मन्त्रार्थमीमासाया आदरोऽधिकारो वा शशविषाण-सोदरता भजत इत्यत्र सक्षेपः । परिहृतोऽविचारित-रमणीयः कनिष्ठ आक्षेपः ॥

अथ सायणीयभाष्यगत-गुणदोषस्मरणपुरस्सर वेदार्थविचार-प्रवृत्ताना सायणो न केवलमत्यन्तमुपयुक्त, अपि त्वनिवार्य एवेत्युपपाद्य सिद्धान्त-पक्षमाचक्ष्महे । भरतखण्डगत-नानाविषयवास्तव्य-विद्वन्मण्डलीपाण्डित्य-निर्मथित वेदार्थसारमुपादाय वेदान् व्याचख्यौ सायण । महानयमुपकार उत्तर-कालिक-वेदविद्या-विचारिणा इत्यसशयम् । पदपाठ-सहिताना सहितास्थ-मन्त्राणा व्याख्यानावसरे बहवोऽनर्घा विषया उल्लिख्यन्ते—प्राचीन-प्रमाण-ग्रन्थवाक्याना उदाहरण, विविधान्यैतिह्यानि, निघण्टु, सूक्तमन्त्र-पद-तत्समुदायाना अर्थ, क्वचिदर्थान्तराणा सम्भव, ऋचा छन्दोव्याकरण-स्वरप्रक्रिया-इत्येवमादिषु सायणीय-भाष्यानुगृहीतेषु सत्स्वेव, तत्पर तात्पर्य-गुणदोष-विचारस्यावकाश सम्भवति । अर्थविचार-शून्यैरपि वैदिकैरध्ययन-पारायणपरैः पदपाठ-युक्ता सहिता कण्ठस्था कृत्वा न चेदरक्षिष्यन्त सायण-भाष्यस्यैव नाभविष्यदवकाश. । एवमेव सायणीय-भाष्य न चेद् अभविष्यत्, अन्धकार-बन्धुरो दुरवगाह एवाभविष्यत् वेदशब्द-समुदायोऽस्माकम्, वेदगुप्तार्थपक्ष-परीक्षाऽपि दुर्घटाऽभविष्यत् । तस्मात् प्रशसनीय. कृतज्ञतया प्रयोजन-गरिमा सामान्यत मन्त्रपदपाठ-शब्दरूपावतार-वाक्या-न्वयप्रसगेष्वित्यल विस्तरेण । पर तु याज्ञिक-पारम्य द्रढयितु प्रवृत्तेऽस्मिन् व्याख्याने छिद्र-बहुल. स्वप्रयोजनस्यापि अनावश्यक अनृजु. पन्था स्फुटा-स्फुट-रहस्यार्थमन्त्रेषु कर्म-परतया व्याख्यानाय अवलम्बित इति पुरस्तात्तत्र तत्र मन्त्रार्थ-विचारेषु स्पष्टीभविष्यति । अयमप्यकिञ्चित्करो लोप सायणीय-भगीरथप्रयत्नसाधित-वेदमन्त्रतात्पर्यापेक्षया । कीदृश मन्त्र-तात्पर्यं साधितम् ? सर्वेषा मन्त्राणा प्राधान्येन कर्मसु विनियोज्यत्व अर्थात् कर्माङ्गत्व अत एव कर्मैकपरत्व साधितम् । अथ कि फलितम् ? वेदानधिकृत्य यत्पुरातनमैतिह्य तदसत्, वेद-पावनताया. प्रतिष्ठैव निर्मूलिता, अध्यात्मतत्त्व-देवतास्वरूपसाक्षात्कारादि-बहुरहस्यनिक्षेपो वेदरा-शिरिति विश्वजनीन-विश्वासस्य निराधारता । निगमागम-पुराणेतिहासो-द्घोषिता वेदमूलकातिगहन-तपोज्ञाननिष्ठा-रहस्यादिकथा सर्वाऽपि ब्रह्माण्ड-परिमाणकल्पा काल्पनिकी केवल गाथा । नेह अध्यात्मनि.श्रेयसादिक द्रष्टव्यम्, तत्तु वेदान्ताख्यासु उपनिषत्सु । मन्त्रात्मके मूल-वेदे कर्म-

साधनमेव लक्षणीयम्, येन विविध धन बल प्रजा पशव. गवाश्वादय. पुष्टि तुष्टि हिरण्य भृत्या विजय' अरातेर्वध' तद्धनहरण प्रतिस्पर्धिना निन्दकाना विनष्टि'—एवमादि-फलावाप्ति सिद्धयति । एतादृशफल-प्राप्त्यु-पायभूतो यागो वेदे विधीयत इति सायणीय-मन्त्रव्याख्या-बलावलम्बनेन नव्या प्राचीनर्षीणा पृथग्जनता निर्णेतु प्रवृत्ता इति कथमिद अन्याय्य भवितुमर्हति ? यद्यपि स्वल्पश सायणेनाङ्गीकृता अध्यात्मतत्त्व-सत्ता मन्त्रेषु, यद्यपि तस्य महर्षिषु पूज्यता-बुद्धि, देवतासु अस्तित्व-प्रत्यय, मन्त्रेषु पावनत्व-वीर्यवत्त्वादिविश्वासश्चासन्, तथापि प्रतीच्या वेद-बाह्यास्तदनुयायिनो नव्या भारतीयाश्च, सायणो व्याख्याता स्वीय-कालिक-मूढविश्वासभागस्वामीति पूर्वोक्त-परप्रत्ययनेयताविशिष्ट-मनीषा-रूपस्तस्यापराध क्षन्तव्य इति औदार्य प्रदर्शयन्तीति नेदमाश्चर्यम् । तेन हि महानुपकार कृत सम्पूर्णवेद-व्याख्यानदानेन । यतो यावदपेक्ष स्व-कल्पना-सिद्धान्तस्य सामग्री सम्पादिता । पर तु पशुप्रायजीवन-सुख-भोगै-श्वर्य-प्रसक्तानि अहङ्कार-ममकारमूलक-ईर्ष्याद्वेषणादिमहाफलानि याज्ञिक-कर्मण्येव वेदतात्पर्य-हृदयमिति सहस्राधिक-सूक्ते अयुताधिक-मन्त्रे ब्रह्मकोशे निर्लज्ज निर्विचार निर्भयं च प्रतिपादयन्त्येवैके पूर्वेषाम् । तथा सति, तेषा मत पूर्वतन्त्र-सिद्धान्त वा ईश्वरगीता "सर्वैश्च वेदैरहमेव वेद्य. वेदान्तकृद्वेदविदेव चाहम्" इति वेद-पारम्यमुद्घोषयन्त्यपि ईदृशान् वेद-वादरतानविपश्चितो निन्दतीति किमत्र चित्रम् ?

अथास्मत्पक्षस्सारत उपन्यस्यते । ऋग्वेद एवात्र विचार-विषयः । अन्येषा वेदाना स्थान अन्यत्र विचिन्त्यते । मन्त्राणा रहस्यार्थो वर्तते । स एव वेदसूक्ताना वैदिक-यजनस्य च आन्तर. परमार्थश्च भवति । अनेन सायण-प्रतिपादितो वेदानां बाह्यार्थोऽस्माकमभिमत इति प्रतीत भवति, सायण-व्याख्या क्वचित्पदस्य वाक्यस्य ऋचो वा स्वीयकर्म-परता-साधनायापि नोपयुक्ता भवतु, नावश्या वा भवतु, कतिपयेषु स्थलेषु तेन निष्पीडिता अर्था असङ्गता वा भवन्तु । तथाविधानि स्थलानि यथावसर दर्शयिष्याम' । पर तु इद सर्वमस्माकमुपेक्ष्यम् । विस्तरशस्तत्र तत्र अर्थानुपपत्तयो दृश्यमाना अपि समासेन बहिर्याग-तद-

नुरुद्ध-देवतादिपक्षसमर्थक तदीय मन्त्र-व्याख्यानमतमभ्युपगच्छाम । मन्त्राणां आन्तरार्थस्तु गुप्त, यस्य बाह्यार्थ कञ्चुकवदवतिष्ठते । आरण्यकसहिताना ब्राह्मणाना युगादत्यन्तप्राचीन मन्त्र-द्रष्टॄणा युगम् । तेषा गहनतत्त्व-विदा गूढ-भाषया गोपिताना गोप्याना कोश ऋग्वेद । तेषा ऋक्सूताना समुदायमेव ऋग्वेद-सहितामाचक्ष्महे । तानि पुनः सूक्तानि नास्मत्परिचिता-नीव कवित्वानीति बोध्यम् । प्रत्युत, साक्षात्कृत-धर्माणा ऋषीणा श्रवणा-द्दर्शनाच्च निर्गता ऋचो मन्त्र-दृष्टय इति चिरन्तन व्यपदेश भजन्ते । प्रादुर्भावप्रभावत शब्दतोऽर्थत नाद-परिष्पन्दविशेषतश्च मन्त्राणां वीर्यवत्त्व दृष्टफलकत्व च सुप्रसिद्धे । ऋषेर्मन्त्र-द्रष्टुरन्येषा च पुरुषार्थ-साधना-यालौकिकोपाय-भूतो मन्त्र इति प्राचामाचार्याणा मत अस्मदभिमतम् । एषा मन्त्राणा द्वावर्थौ भवत इति प्रागुक्तम् । तत्र अन्तरर्थ आन्तर-ङ्गिक आध्यात्मिको वा परमार्थ-सत्य । इदं च रहस्यमृषीणा विदित, तच्छिष्याणा च, ये च गुरुभ्यो महर्षिभ्यो दीक्षा लब्ध्वा अन्तरङ्ग-शोधनसाधनादिभि अन्तर्यजनाय शिक्षिता., देवेभ्य स्वीय सर्वस्व समर्प्य तै प्रतिदत्तमादाय अध्यात्माभ्युन्नत्या अधिलोकाधिदैवतसम्पत्ति प्रापु. ॥

अन्योऽर्थो बाह्यः स्थूलश्च जनसामान्योपयोगायावस्थित', देवताराध-नार्थमनुष्ठीयमानेषु यागेषु प्रयोजनवान् भवति । एवं अर्थ-द्वयवान् प्रयु-क्त शब्दो मन्त्रेषु । स चोपाय आवश्यकोऽभूत्, येन वेद-रहस्य-ज्ञानादिक अनधिकारिभ्यो रक्षितम् । अपक्व' संस्कार-शून्य साधारणो जन अज्ञानाद् दुर्विनियोगाद्वा विपत्ति-शरव्यता मा गमदिति रहस्यार्थ-स्तस्मात् सवृत्य गोपित. । कथ नु खलु अपरिपक्वं दुर्बलं जन-सामान्य अध्यात्म-निर्व्यवसाय आत्मार्थ-जीवनाय देवार्थशरीर-यात्रायै वा साधिकार भवेत् ?

एव अर्थद्वयवच्छब्द-प्रयोगव्यवस्था विचारपूर्वक साधिताऽपि अनायासेन स्वभावतो निष्पादितेति बोध्यम्। विचारपूर्विका प्रयोग-व्यवस्थेति चेत् कथ स्वभावत. श्रम-विरह साधिता स्यादिति वक्तु युक्तमिति विरोध-शङ्का मा भूत् । अत्र आदिकालिकभाषा-स्वरूपोदयोपचयान् विमृशेम । यद्यपि

चतुष्टयी शब्दाना प्रवृत्तिरिति महाभाष्य-वाक्यानुसारेण जाति-क्रिया-गुण-द्रव्येषु वा जातौ वा शब्द सङ्केतितो भवति, तथाऽपि आदि-काले मानुषाणा भाषा न यदृच्छया सङ्केत-मूला अर्थ-प्रत्यायिकाऽभूदिति मन्तव्यम् । स च सकेत नियतशब्दार्थ-सम्बन्धरूप ईश्वरेच्छेत्येके । अस्य शब्दस्य अयमेव नियतोऽर्थ इत्यस्य साराशाभिप्राय. । यद्यपि शब्दार्थ-सम्बन्धो नियत इति व्यवहार-सिद्ध सर्वसम्मतोऽङ्गीकर्तव्य', तथाऽपि महाजनै तेषा प्रमुखैर्वा सम्भूय अस्य शब्दस्य अयमर्थ इति सङ्केतो निर्णीतो बहो कलादागत इति नोपपन्नम् । वृद्धपरम्परागतः सङ्केत ईश्वरेच्छा वा भवतु, महाजन-निर्णीतो वा भवतु, उभयथाऽप्यनुपपत्तिर्दृश्यते निरङ्कुशस्य यदृच्छा-निर्णयस्य निर्युक्तिकस्यासम्भवात् । नियतस्य शब्दार्थ-सम्बन्धस्य रूढत्वादेव सङ्केत-सिद्धिर्द्रष्टव्या । सास्ना-लाङ्गूल-खुर-ककुद-विषाणार्थरूपे गोशब्द सङ्केत्यते । अस्मिन्नर्थे इद गोपद प्रयोक्तव्यमिति न केनापि नियमो विहित, यदनुसारेण सिद्ध. सङ्केत इति शक्य वदितुन् । रूढत्वात् सिद्ध सङ्केत इत्यत्र न कस्यापि स्यादाक्षेप । कथ पुनर्नियतेष्वर्थेषु रूढा शब्दा इति न्याय्य प्रश्न । रूढिर्नाम नियता प्रसिद्धिः। क्षुण्णे वर्त्मन्यभ्यासबलात् प्रसिद्धौ सत्या, नियतत्व प्रयोग-बाहुल्यादनर्थान्तर भवतीति बोध्यम् ॥

कथ तर्हि नियत प्रयोग-विशेष लब्ध-प्रचारो भवति, कि वा मूल निर्दिष्टस्य नियत-प्रयोगस्य ? अस्योत्तर शब्दमूल-स्वरूपज्ञानायत्त वक्तव्यम् । बाह्याभ्यन्तरेन्द्रियार्थाद्यनुभवाना शारीराग्निवायुसयोगज-निर्माथेन नाडीप्रत्युद्बोधस्याविष्कृतिरेव मानुषी वाक् श्रोत्र-ग्राह्या अर्थोद्बोधाय प्रभवति । आदौ पुरायुगेषु मानुषी भाषा न सङ्केत-पद आरूढा। सामान्य-जनाना बहिर्भुवन-प्रत्यक्षानुभवाना, तथा महर्षीणा आभ्यन्तर-साक्षात्कार-दर्शनश्रवणाद्यनुभवाना च शारीरकनाडी-प्रत्युद्बोधस्य कण्ठ-ध्वन्यात्मना निर्गमनमेव पुराकालिक-मानुष्यकभाषितमिति ग्राह्यम् । बहिरन्तर्वा कस्मिन्नप्यर्थेऽनुभूते, तद्ग्राहिण्या हृदय-स्थया बुद्ध्या (अप्राकृताना) केवल-नाडीमयान्त शरीरस्थया कयाऽपि प्रज्ञया(प्राकृताना वा), प्रेरिता प्रति-बोधाविष्कृति अकारादि-वर्णात्मिका वागिति कीर्त्यते । नानन्तर-काले-

ष्विव अस्मिन्नर्थे अय शब्दो वर्तत इति बुद्धिस्थ सकेत परिनिष्पन्न आद्येषु युगेषु । प्राणिना यथा "जायते अस्ति" इत्यादिषड्भाव-विकारो लोक-सिद्ध., तथा भाषायाश्च उद्भवाभ्युदयादिषु प्रवृत्तेषु शब्दार्थसम्बन्ध-नियमजन्या रूढि सिद्धा भवति । सूक्ष्मविचार-सापेक्षोऽय विषय भाषा-तत्त्वविदा सुगम । अन्यत्रास्माभि 'स्फोटसिद्धिप्रकाशे" विचार्यत इत्यत्र यावदवश्य साराशमेव ब्रूमहे । वेद-युगे प्राणवीर्य-सम्पन्न शब्द धात्वर्थ-मजहत् स्वजाति-गुणादिक प्रत्याययन् एव प्रवृत्त । एकस्मिन्नर्थे बहव शब्दा. एकस्य शब्दस्य बहवोऽर्थाश्च पदाना यौगिकत्वादेव प्रयोग-वशात् परिनिष्ठिता । अस्मादेव हेतोर्धातूना बह्वर्थत्व भणन्ति । "सयोगो विप्र-योगश्च साहचर्यं विरोधिता प्रकरणम्" इत्यादिभिर्वाचकत्वे नियन्त्रिते, व्यवहार-सौकर्य सम्पादितम्, अस्यालङकारिक-शासनस्य मूल वेदे द्रष्टव्यम् । यद्यपि वैदिक-पदाना प्रयोगवशात् काचन रूढिश्च निष्पन्ना, तथाऽपि यौगिकत्व न केवल न व्याहतम्, कि तु तदेव शब्दस्य प्राण-वदवस्थितम् । अपर च, गत्यर्थादिषु धातुषु शतशो वर्तमानेषु वस्तुत. गति-विशेषादिष्वर्थेष्वेव ते वर्तन्ते । यथा वा सम्प्रति सस्कृतभाषायां व्यवहारे "ब्राह्मण भोजय, गा चारय" इति वक्तव्ये, चरण-भोजने समान-धात्वर्थे इति कृत्वा 'ब्राह्मण चारय, गा भोजय' इति अविशेषेण न प्रयुञ्ज्महे, एवं विशेषत पदप्रयोग-वैशिष्टच द्रष्टव्यम् । वैदिक-पदाना समानधात्वर्थाना सूक्ष्मो भेद प्रायेण विनष्ट इत्यद्धा । तथा बहुस्थल-कुशलपरीक्षणेन यावल्लब्धानि ग्राह्याणि । एव व्यवहारसौलभ्य-सम्पादिका काञ्चन रूढि प्राप्तान्यपि वैदिकानि पदानि प्राधान्येन यौगिकान्येवेति अत्र भवति रहस्याश । अग्नीन्द्रादीनि पदानि देवता-विशेषेषु रूढान्यपि बहुषु स्थलेषु गुण-वाचकानीव प्रयुज्यन्ते । 'अङगिरस्तमा' 'इन्द्रतमा' इत्यादयः शब्दा पदाना यौगिकत्व द्योतयन्ति । यानि संज्ञा-पदानि रूढानि, तान्यपि गुण-वैशिष्टच व्यञ्जयन्ति । एतादृशी वेदभाषा-दशैव अनन्तर-कालेषु सस्कृतभाषाया श्लेष-बाहुल्याय अकल्पिष्ट । वेदे अयत्न-सिद्ध क्वचिद् द्व्यर्थो बह्वर्थो वा प्राय शब्दः । संस्कृतभाषाया तु प्रायो बुद्धिपूर्वक निष्पाद्यन्ते श्लिष्टा शब्दाः । एवं ऋग्वेदसंहिता-

भाषाया आद्या दशा ऋचा द्वयर्थता-समर्थनाय अनुकूलाऽभूदिति बोध्यम् ॥

सैषा किल तेषा ऋषीणा ऋग्भाषाया प्रक्रिया, यया मन्त्राणां अन्तर्बहिश्चार्थं शक्योऽभवदुपपादयितुम्। यथा स्थूलो बाह्यश्चार्थ प्राकृतान् पदार्थान् आवेदयति, तथा आन्तर सूक्ष्मोऽर्थं आन्तरङगिकान् आध्यात्मिकान् प्रकृतिगतोत्तमाश-सम्बद्धान् गूढ-भावान् लक्षयति। यतो बाह्या सर्वाऽपि सत्ता आन्तर-सत्ताया सङकेत-भूतेति प्राचा आसीद् दृष्टिरिति पूर्वोक्तमवधेयम्। नेयं केवलं वेदर्षीणामेव बहिर्भुवने सकेत-बुद्धि आसीत्, अपि तु अन्यत्रापि भूमण्डले मानुष्यकस्य आदिमाया दशाया परिदृश्यमाने स्थूले जगति सकेत-दृष्टिरासीद् इत्यवगन्तव्यम्। यदि पुरावृत्तसशोधन-मतबलेन पर्यालोचयेम तदा निस्सशयमिदमवगत स्यात्। अधुनातन-विज्ञानाभ्युदयावस्थापेक्षया अपक्वा प्राकृत-दशा भवतु नाम सा आद्याना मानवानां, भवन्तु वा ते यथाजातावस्थाया निष्ठिता., भवन्तु वा पुनस्ते वाणिज्य-व्यवसायादिवार्त प्राप्ता अप्राप्ता वा—इद तु सर्वत्र तेषु पश्याम। तस्या आदिमावस्थाया मानवस्य सघस्य गाढा दैवचिन्ता, सामयिके धर्मे भावना-बलं अतुल्य, देवतास्तिक्य-व्यापारेषु कश्चन अशिक्षित. सहज-बोध., भावनावैशाल्य-सनाथ अन्तस्सवेदन वा परिदृश्यते। यदा काल-परिपाकवशान्मानुष्यके तर्क-निविष्टा मतिः विचारशीलता धी-व्यवसायश्च पदं लभन्ते, तदा बौद्ध व्यक्तिस्वातन्त्र्य-युग प्रवर्तते, निवर्तते च अन्तस्सवेदन-अशिक्षितबोधभावना-प्रधानं साङकेतिकं युगम्। तच्च निवृत्तमाद्यं प्राकृत वा युग साङकेतिक ब्रूमः। यत. समस्तं बाह्य भुवनं पृथक् कृत्स्नशश्च अन्तरस्य प्रपञ्चस्य सकेत-भूत विलोकितम्। नेह संकेत-पद शास्त्रमर्यादानुसारेण शब्दार्थ-साक्षात्सम्बन्धरूप-वृत्तिपदवेदनीयं ईश्वरेच्छा-पर वा प्रयुज्यते। सामान्यार्थे लोक-व्यवहारसिद्धे प्रायशो गौण्या वृत्त्या लभ्ये लक्ष्यलक्षण-सम्बन्धे प्रयुज्यते। यथा आयुर्घृतमित्यादौ घृत बल्यमिति विवक्षा पूर्वेषाम्, तथा अश्वादय बलादीना लक्षका भवन्तीति सकेतार्थ-विवरणे स्पष्टीभविष्यति। तस्मात् आदि-पुरुषाणा सर्वाणि वस्तूनि सर्वं च जगत् (सव तेषामाचाराः, सामायिक-धर्म., सामुदायिकोत्सवाश्च) सङकेत-भूतानीत्युक्तेरय-

माशय । यो य· पदार्थ स्थूल-रूपतया बहिरवस्थित तस्य तस्य सदृश प्रतिरूपकोऽन्तरर्थो वर्तते, यस्यैव सूक्ष्मस्य बाह्य स्थूल सङ्केतपद-वाच्य ब्रूम । सकेतार्थ-निर्णयस्तु भूयो वैदिक-पदाना यौगिकत्वादेव लभ्यते । क्वचिद् गौण्या वृत्त्या, क्वचिन्मन्त्रेषु मन्त्रकृता देवतादि-दर्शनविधा-निर्वर्णनाद् अवगतैर्बिम्बविशेषैश्चेत्यलम् । सङ्केत-व्यवस्था अधि-कृत्य पुरस्ताद् द्वितीय-खण्डे विचार प्रसक्ष्यते ।।

बहि सर्वमन्तरर्थस्य सङ्केत-भूतमित्युक्तम् । तस्माद् बहिर्यागोऽपि सकेतो भवति अन्तर्यजनस्य । तर्हि प्रथम यागस्य सङ्केतार्थं प्रतिपाद्य तत पर साकेतिक-समयानुसारेण के वा लोका कानि स्वरूपाणि देवाना व्यापाराश्च इत्यादीनि विचारयाम । चत्वारो भवन्ति यागस्य मुख्याशा, यजमान, ऋत्विज, द्रव्य-त्याग, फलानि यजनस्य चेति । तत्र यजमानो यजनाय प्रवृत्त मतिमान् जीव आत्मा । ऋत्विजो याज्ञिकानि कर्माणि यथास्थान यथाकाल निर्वहन्तो यज्ञस्य प्रारम्भात् समाप्ति यावत् यजमान उपकुर्वन्ति । ऋतौ काले यजन्ते यष्टार इत्यवयवार्थ उपपद्यते । होत्रध्वर्यूद्गातृब्रह्माख्या चत्वार एषा गणा· सोम-यागे । एकैकस्मिन् चत्वार ऋत्विजस्तस्मात् ते षोडश भवन्ति सर्वेऽप्याहृत्य । अस्य विस्तरस्य इह अनुपयोगात्तेषा प्रधानर्त्विङ्-नाम्नां पदार्थोल्लेखन-द्वारेण तद्व्यापारान् गूढार्थ-पक्षे व्याहरिष्याम । चतुर्णां गणानामाद्यो होतृ-गण । ऋच शसति होता । ऋग्भिराह्वान देवाना अनेन निर्वर्त्यते । तस्मादाह्वाता होतेत्यनर्थान्तरम् । दैवी वाच आवि-ष्कुर्वाणाना ऋचा उच्चारणात् देवानुपस्थापयति स । अन्तर्यजने सुगमोऽय भाव । तादृशो होता देव एव न मानुष पुरोहित· । देवमेव यथार्थं पुरोहित मन्यन्ते ब्राह्मणानि । त्रीन् भूरादि-लोकान् पुरोधातॄन् अग्नि-वाय्वादित्यान् पुरोहिताश्च याज्ञिका पठन्ति । तथा च ऐतरेयिण समामनन्ति— "यो ह वै त्रीन् पुरोहितान् त्रीन् पुरोधातॄन् वेद स ब्राह्मण· पुरोहित·" (ऐ ब्रा· ८-२७), देवानामेव वस्तुत· पौरो-हित्यमिति यो जानाति तस्यैव मनुष्यस्य पौरोहित्याधिकार इति भावः । एव कर्मतन्त्र-परेषु ब्राह्मणेषु तत्र तत्र ज्ञानैकगम्यानि रहस्यानि निक्षि-

प्तानीति निदर्शनमात्रमत्र प्रसक्ति-वशात् सूचितम् । अत एव अग्नि "पुरोहित देव ऋत्विज होतारम्" गायति आदि-वेदस्यादिमा माधुच्छन्दसी मन्त्र-दृष्टि. । स ह्यग्निर्देवाना दूत. मर्त्येष्वमर्त्य इति शतकृत्वो वेदे गीत ॥

अध्वर्युर्द्वितीयः यजुर्वेदाधार, स हि यजुर्भिर्याजयति यज्ञ-तन्त्रानुसारेणान्यान् ऋत्विजो नयति, यजन-क्रियानिर्वाही क्रिया-दक्षः तदधीनमेव सर्वथा यज्ञनिर्वर्तनम् । अयमपि देवो मातरिश्वा वायुर्येन जगत्प्राणेन सर्व-क्रियाणा सम्भव । अन्तरर्थः सुगमः प्राणदेव-पर, सर्वदेवता-कार्यानुकूलक्रिया अन्तर्यजने साधयत्यन्तरध्वर्युर्वायु· । यद्यपि अध्वर-शब्दो यज्ञ-पर्यायत्वेन प्रसिद्ध., तथाऽपि अवयवार्थमजहत् अध्वान राति दत्ते इति यात्रा-रूपतयाऽध्वरो वर्ण्यते वेदे । तथाविधमध्वर गच्छति कामयते वा अध्वर्युः क्रिया-दक्ष· । सर्वेषु देवेषु ऋत्विग्रूपेष्वयमेव अध्वरपद-वाच्ययात्राया सर्वकार्य-निर्वाहक. ॥

उद्गाता—साम गायति । अय देवान् आनन्दयति साम्ना गानेन । गूढार्थ-पक्षे, अयं आदित्यो देव. उद्गीथेन सर्वदेव-प्रीणनेन गानेन स्वरन् यजमानस्य विविध-संकटापायदोषादीन् निवारयन् त स्वस्थं विधाय समुन्नयत्यमृत सत्य आनन्दम् । अन्ते ब्रह्मा—स साक्षी सर्वस्यापि यज्ञकर्म-कलापस्य, ददात्यनुज्ञां कर्मणा प्रवर्तने, यथाकाल अनुज्ञाक्षर उच्चरति स्थाने, न स्थानाच्चलति, मौनमास्थाय आकर्मपरिसमाप्ति मन्त्रतन्त्र-क्रियालोपन्यूनातिरिक्तेभ्यो रक्षति याज्ञिक कर्मेति ब्रह्मार्त्विज्य-सक्षेपः । आन्तरस्तु भावः सुघट. । निरावरण स्पष्टश्च सकेतार्थः । अय च देवो मन्त्राणां अभिमानी, मन्त्राश्च वेदे ब्रह्माणीति प्रसिद्धि· । अत एव ब्रह्मणस्पतिर्मन्त्राधिदेवता । छन्दसा मन्त्राणा मूल-प्रकृति. प्रणवः अनुज्ञाक्षरपद-वेदनीयः ओंकारपद-वाच्य स एव सर्वमन्त्र-प्रादुर्भाव-मूलस्थानभूता आद्यां वाच आविष्करोति । तस्मात्तदायत्त-समस्त-दैवतमन्त्राधिदेवता ब्रह्मणस्पतिरेव आदौ अन्ते च सर्वत्र परमेण मौनेन यजमानस्यान्तर्यजन एकेन अक्षरेणानुगृह्णातीत्यवगन्तव्यम् ॥

अथ द्रव्याण्यपि सकेत-भूतानि ग्राह्याणि । यथा ऋत्विङ्नाम-निर्वचनादिभि तेषामन्तर्यजने देवतादि-सकेतार्थो ज्ञायते, तथा कर्मणि देवेभ्योऽर्प्यमाणानि द्रव्याणि यजमान-स्वभृतानि घृतादीन्यपि सकेतात्मकानि अवयवार्थानुगमाद् अन्वेतव्यानि । गौ इति धेनु रश्मि-नाम च भवति। तस्माद् गव्य कान्तिमत् प्रकाश ज्ञान-लक्षण बोध्यम् । गव्य-घृत-हविरादय एवमेव देवार्थ दीयमाना यजमान-स्वभूता ग्राह्याः । ऊष्म-दीप्त्यर्थात्समान-धातोर्निष्पन्नानि घृत-घर्म-घृणि-पदानि । "घृतम्" अन्त -प्रसाद-रूप प्रकाश । दाने अदने च वर्तते जुहोतिर्धातु । यद्दीयते यजमानेन देवेभ्य, यच्च देवाना आस्यभूतेन मर्त्येष्वस्मासु प्रथम-जेनामर्त्येन अग्निना अद्यते, तद्धवि स हव । एवमन्यानि द्रव्याणि बाह्यानि यजमानोपार्जित-ज्ञान-क्रिया-सुख-भोग-साधनाना सकेत-भूतानि देवेभ्यो दीयन्ते ॥

एव फलान्यपि सङ्केतार्थ-वेदनीयानि भवन्ति । कर्म-फलात्मक. गवाश्वलाभ शश्वत् कीर्त्यते । गौ प्रकाश-लक्षण ज्ञान, अश्वश्च बलोपलक्षण क्रियाशक्ति-सामर्थ्य सङ्केतयत । अन्यानि वैदिक-पदानि सङ्केतार्थेषु वर्तन्ते । यज्ञ सर्वोऽपि साङ्ग सङ्केतार्थेषु ग्राह्य इत्यावेदयितु उक्तान्युदाहरणान्यलम् । सूक्तमन्त्रस्थ-पदाना यौगिकत्वं चैतन्मत पोषयतीत्यवधेयम् । अन्यानि कानिचित्पदानि अन्त करण-सम्बन्धीन्येव प्रथन्ते । कर्म-परतया मन्त्राणा व्याख्याने बहुत्र बाह्य-स्थूलार्थोपपत्ति-र्दुर्घटा । अन्तरर्थे तु सर्वत्र सुतरा उपपत्तिरिति पुरस्तादन्यत्रोदाहरिष्याम ॥

वेदसङ्केतार्थ-पक्षोपन्यास· समासेन अधियज्ञं समाप्त । अथाधिलोक पश्याम । तत्र प्रथम त्रयो लोका· भूर्भुवस्सुवरिति व्याहृति-त्रयेणाभिहिताः । भूरिति पृथ्वी, भुव इत्यन्तरिक्षम्, सुव इति द्यौ. स्वर्गापर-पर्याया । तदूर्ध्वं मह इति चतुर्थी व्याहृति बृहद्दिवमामनन्ति । तत. परमपि जन-तप·-सत्याख्यास्तिस्रो व्याहृतीरकृतक-लोकत्रयाभिधायिनी. कीर्तयन्ति । यद्यपि वेदे सप्ततत्त्वात्मक सत्त्व सद्वस्तु वा, सप्ततत्त्वात्मिका ब्रह्माण्ड-व्यवस्थेति सप्तधा सत्ता चित्ति शक्ति चिच्छक्ति

वा लोकान् लोकाध्यक्षान् वा सप्त-सानव सप्त-सिन्धव सप्त-स्वसार सप्त-रश्मय. सप्तर्षय इत्यामनन्ति, तथाऽपि प्रथम भूरादि-व्याहृतित्रय-लक्षित लोक-त्रय तत्सम्बन्धिनीर्देवताश्च शश्वत् कीर्तयन्ति । यतस्त्रय इमे लोका पृथिव्यादय एव प्राधान्येनास्माक सम्बन्धिन, ऊर्ध्व-लोकापेक्षया सन्निकृष्टाश्च भवन्ति । इद च त्रैलोक्य अपरार्धमिति व्यपदेशं भजते । अत एव नेदिष्ठ भुवोऽधिष्ठातार अग्नि भूयस्य ऋच स्तुवन्ति। सर्वेषामस्य त्रैलोक्यस्य देवाना राजानमिन्द्र भूयिष्ठा ऋच. कीर्तयन्ति । एतेभ्यो लोकेभ्यो देवेभ्यश्च परस्तात् परमे परार्धे भ्राजमान. सूर्य एक एव सर्वेषा देवाना लोकाना च देवः वेदे प्रतिपादित', यम-धिगन्तु सर्वाणि तपासि तप्यन्ते, यज्ञाश्च इज्यन्ते । तत्तादृशं भगवन्त सवितार स्तुवत्य ऋच स्वल्प-सङ्ख्याका एव भवन्ति । अस्मदीय-त्रैलोक्यदेवा एव प्राधान्येन यज्ञभागस्वामिनो भवन्ति ॥

आर्षोऽय त्रैलोक्य-विभाग. भूमिरन्तरिक्ष द्यौरिति । इद च बाह्य भुवनत्रय तत्सदृशस्य अन्तरस्य त्रिकस्य सङ्केत-भूत अवगन्तव्यम् । तत्र भूरित्यय लोकः भौतिक इन्द्रियार्थ· अन्नमयाख्य-स्थूलजाग्रत्प्रज्ञाविशेषभूमेः सङ्केतो भवति । बहिर्भुवनानपेक्षस्य स्वतन्त्रतयाऽवस्थितस्य शुद्धमनस्तत्त्व-प्रधानस्य प्रज्ञा-विशेषस्य द्यौ सङ्केतो भवति । उभयोर्द्यावापृथिव्योः मध्यवर्ती उभयोरन्नमय-मनोमयप्रज्ञाविशेषयो· सन्धि-भूतः प्राणः प्रज्ञागर्भित-शक्तिविशेष. भुव इत्यन्तरिक्षेण सङ्केतितो भवति । एव अन्न-प्राण-मनस्तत्त्वाना विलसितान्येव अध्यण्ड अधिपिण्ड च भूर्भुवस्सुवरिति व्याहृति-त्रय-प्रतिपादित त्रैलोक्यं इति लोकसङ्केत-सारव्याहार इत्यलम् ॥

अथ देवानधिकृत्य, विश्वस्या प्रकृतौ अस्मास्वन्तर्वा बहिर्ब्रह्माण्डे वा यानि शक्ति-विलसितानि सृष्ट्यादिकार्य-निर्वाहीणि लक्ष्यन्ते तानि सर्वाणि देवानां वर्तनानि भवन्ति । अर्थात् देवास्सर्गे शक्ति-विशेषा इत्युक्त भवति । स्थूल-पक्षे इन्द्र पर्जन्यात्मा देव, सखायस्तस्य मरुतो वायव्या, सूर्यस्तेज पिण्ड-मण्डलात्मा, उष अरुणोदय-स्वरूपिणी, अग्निरूष्म-तेजस्तत्त्वात्मको भूतेषु पञ्चसु तृतीय इति सामान्य-प्रत्यय । अन्येषा-मपि देवाना स्वरूपाणि सन्दिग्धान्यपि क्वचित् कीर्त्यन्ते । यथा

मित्रावरुणयोरहोरात्रात्मकत्वम् । अन्तरर्थ-स्वीकारे त्वेतेषा देवानां अध्यात्मवृत्तिविशेषप्रेरण-पोषण-प्रकाशनादयो व्यापारास्तत्तन्नाम-निर्वचनादवगन्तव्याः। अपि च तत्र तत्र सूक्तेषूल्लिखिताना तत्तद्वृत्तान्वाख्यानाना रूपक-दृष्टान्तात्मकतया लाक्षणिके वर्णने परीक्षिते, तेषा यथार्थ-स्वरूपव्यापाराः स्पष्टाः स्युः । देवा सर्वेऽपि परस्यैकस्य देवस्य नामानीति निर्विवादम् । अपि तु न ते केवल नामानि, शक्तयो मूर्तयश्च भवन्ति परमस्य देवस्य । अग्निर्नाम जड-धिय सामान्य-जनस्य केवल भूताग्नि, तेजस्तत्त्वात्मक घर्म-धर्मं प्राकृत द्रव्य स्यात् । अथवा याज्ञिकाग्निः अमानुष पुरुष कश्चन यजमानस्याभीष्टदायिना एक., यस्यानुग्रहाद् गाव, अश्वा., प्रजा, अन्न, यश, कान्ता, कनक एवमन्यानि च भोग्यानि लभ्यन्ते । अन्तर्यजन-दीक्षितस्य गूढार्थ-वेदिनस्तु अग्नेर्नाम-निर्वचनानुसारेण दीप्ति-शक्त्यात्मिका देवतेति विदित भवति । देवाना प्रथमोऽयमस्मासु प्रबुद्ध । तस्य व्यक्ति-स्वरूपं मन्त्र-वर्णेभ्योऽवगम्यते । सोऽग्रे तिष्ठन् नयत्यस्मान् पुरस्तात् पुरोहित. । स दूतो देवाना येन पुरो गच्छता अध्वगामिना वय देवान् यथास्थानमधिगच्छेम । स मुख देवानाम् । मुखमेव प्रथम दृश्यते अन्यानि पुन. परस्यैकस्याङग-भूतानि दैवतानि परस्तात् स्थितानि । तस्मादग्नि-मुखेनैव विश्वदैवत-सम्प्राप्तिर्भवति। स आस्य भवति देवाना, अस्माभिरर्प्यमाण सर्वं तेन मुखेन देवा स्वीकुर्वते । स कविक्रतुरस्मासु हृदये । साध्यवसाय-प्रज्ञारूपोऽय हृदि स्थितोऽस्मासु। स साक्षात् सर्वदैवत-प्रतिनिधि. हृद्गुहाया निहित । यदा सुप्तोत्थितो ज्वलत्यूर्ध्व-रेता. तदा यजमानस्य कर्तव्य-भार स्वय परिगृह्य तस्य सर्वस्वं देवेभ्यो दीयमान यथाभाग देवान् प्रापयति । इद चावधेयम् । सर्वं अध्यण्ड अधिपिण्ड वा देवतायत्तम्, देवता-स्वाम्यम् । अस्मासु प्रत्येक सङकीर्णं च वर्तमाना मन·-प्राण-अन्नाद्यास्तदवान्तर-भेदाश्चाशा ब्रह्माण्डोपादानाः ब्रह्माण्डान्तर्भूताः ब्रह्माण्डाधिकारिकेषु देवेष्वधीना इति स्मर्तव्यम् । तस्माद्यजमानेनार्प्यमाणं सर्वं ज्ञान-क्रियादाक्ष्य-भोगसाधनादिक वस्तुतो देव-स्वतयैव देवेभ्यो दीयते, यन्न कोऽप्यश यजमानस्य वस्तुतः स्वीयो भवति, विश्वस्यापि देव-

स्वत्वात् । तस्मादन्ते यजमान स्वात्मान एव अर्पयति । ब्राह्मणान्यपि क्वचिद्यूप यजमान आह् । आलभ्य पशुरपि यजमान-प्रत्याम्नाय इत्यामनन्ति । यजनेन सर्वाभ्यो देवताभ्य आत्मानमेव निष्क्रीणीते यजमान इत्येवमर्थानि वाक्यानि ब्राह्मणेषु द्रष्टव्यानि । तथा चाहुरैतरेयिण "यजमानो वै यूप । यजमान. प्रस्तर । अग्निर्वै देवयोनिः । सोऽग्नेर्देवयोन्या आहुतिभ्यः सम्भूय, हिरण्यशरीर. ऊर्ध्वः स्वर्गं लोकमेष्यति" (२-६-३) । कौषीतकिनश्चामनन्ति "अग्नीषोमयोर्वा एष आस्यमापद्यते यो दीक्षते तद्यदुपवसथे अग्नीषोमीय पशुमालभते आत्मनिष्क्रयणो हैवास्य तेन आत्मान निष्क्रीयानृणो भूत्वाऽथ यजते" (१०-३) इति । तथैव ऐतरेय-ब्राह्मणेऽपि "सर्वाभ्यो वा एष देवताभ्य आत्मानमालभते यो दीक्षते, अग्नि सर्वा देवता । स यदग्नीषोमीयं पशुमालभते सर्वाभ्य एव देवताभ्य यजमान आत्मान निष्क्रीणीते" (२-६-३) इति पठ्यते ॥

स एषोऽग्निर्विश्वेषा देवाना दूतो यथास्व यज्ञभागान् गृह्णता मुख भवति । स यजमाने प्रथम प्राप्त-जन्मा यज्ञे पुरोहितोऽग्रणीः, सर्वेश्वरस्य सनातन-कुमार, कामो हृच्छय सर्वभूताना ज्वलन्नूर्ध्वं आरोहत्यारोहयति च यजमानम् । एवमिन्द्रो मित्रो वरुण. सोमोऽश्विनौ मरुत ऋभव अन्ये च देवा यथास्थान यथाधिकार स्वानि कार्याणि निर्वहन्ति सवितु परस्यैकस्य देवस्य, यस्यैतानि दैवतानि बहूनि नामानि व्यक्तान्यङ्ग-भूतानि मूर्तान्यमूर्तस्य । इह कानिचिदेषा निदर्शनार्थमुदाहराम. । यदि हृदि कवि-क्रतुरस्मास्वग्निः सप्त-जिह्व सप्त-धामाधिगामी मर्त्येष्वमर्त्य सतत-गमनशील अतिथि अस्माद् भूधाम्नः प्रस्थाय दिवमारोहति, दिवस्पतिरिन्द्रोऽपि बृहद्बलं देवाना दिव्यमनोमयाधिराज. विद्युद्भिरवरोहन् अभीष्ट-जीवनदानैः पर्जन्यात्मना वर्षन् वृषा जीवन-प्रकाशावरण-प्रतिबन्धान् वृत्रादीनसुरान् निहत्य आवृतानि बन्धितानि च सत्यानि निरावरणानि निर्मुक्तानि विधाय परं सत्य भगवन्तं सूर्यं साक्षात्कारयति ॥

सोमो रसाधिदेवता अमृतस्यानन्दस्य अधिष्ठाता। सर्गे सर्वेषामपि भूताना य साराश रस आनन्दमय त अमृतमादाय देवा. अमृतत्वं भजन्ते । तस्माद् अमृतान्धसा देवाना आहाराय स्वीयं सर्वज्ञान-क्रियाबल-भोगसाधन साराश सोम-पद-सङ्केतित रस यज्ञमान. सुनोत्यर्पयति। तच्चामृतमानन्द सोमपद-वाच्य अन्न भवति देवानाम्। अन्नादस्तु सर्वदेवास्य-भूतोऽग्निरिति बोध्यम्। एवमुपपद्यते च ब्राह्मणम्—'सोमो वा अन्न अग्निरन्नाद' इति । "अग्नि सर्वा देवता: सोम. सर्वा देवता·" इत्येवजातीयकस्य वाक्यस्यापि तात्पर्यं गूढार्थ-पक्षे सुगमम् । एवमन्येऽपि देवा वरुण सर्वावरणो विभुः समग्रपावनता-विधायक. पापापनोदन । मित्र. प्रेम-सौहार्दभरितया भ्राजमानया शक्त्या बाह्याभ्यन्तरानुभव-प्रेरणक्रियादिवृत्तीना सवादस्य निष्पादयिता, सम्मदस्य विधाता देव । अन्यानि च तत्र तत्र यथावसरं देवाना स्वरूपाणि विचारयिष्यामः । न केवल पुमांसो देवाः स्त्रियश्च देव्यो गीयन्ते वेदे । अग्नीन्द्र-वरुणादीना शक्तय· अग्नायी इन्द्राणी वरुणानीत्यादयो देव्य. । स्वतन्त्रतया स्त्री-देवताश्च काश्चन गीयन्ते । यथा वा, अदिति अखण्ड-स्वरूपिणी सर्वभूत-प्रकृतिर्माता देवाना आद्या देवी । इळा मही सरस्वती सरमा इत्याद्याश्च लक्षणीया· । पुसा स्त्रीणा च देवतानामेष विशेष. अवधेयः । कार्याणा कारयितारश्चोदयितारो वा पुमासो देवा । कार्याणा निर्वाहिका. स्त्री-देवता इति सङ्ग्रह· ॥

तदत्र अधियज्ञं अधिलोक अधिदैवत च सङ्केत-मर्यादावलम्बिन वेदगुप्तार्थसिद्धात सङ्क्षेपेण व्याहार्ष्म । यदिदमत्यल्प दिङ्मात्रप्रदर्शनमेव भवति, तदपि न्यून स्याद्यदीह सारतो वा नोदाहरेम मुख्यानि वाक्यानि श्रीचरणाना वेदरहस्यार्थ-दर्शिना इति तानि इमान्यनूदितानि भवन्ति—

'अथ क इह वेदार्थ-साराश· गुप्तार्थ-दर्शनाल्लभ्यते ? उच्यते। अय प्रथमो मुख्यश्च भवति । सत्यस्यामृतस्य ज्योतिषोऽधिगमायोद्यम एव मुख्योद्देश, यस्यानुरोधेनैव सर्वे वेदार्था उपलभ्यन्ते । अस्त्येकं

सत्य, तत् प्रत्यक्षभूतात् जगदात्मक-सत्यात् गहनतर परतरम् । अस्त्येकं ज्योतिः, तच्च मानुषज्ञान-प्रकाशान्महीयो वरीयश्च असामान्याद् अमानुषाद् दर्शनश्रवण-विशेषाल्लभ्यम् । अस्ति च अमृत, तदुद्दिश्य मानुषो जीव उद्गच्छेत् । तत्सम्प्राप्तये अध्वान प्रविशेम, ऋतस्यामृतस्य सम्पर्कं साधयेम । सत्ये नव्य जन्म सम्प्राप्य वर्धमाना सन्तः सत्यलोक आत्मना अधिरुह्य तत्र जीवेम । तादृशी सिद्धिरेव मर्त्यत्वादमृतत्व-प्राप्तिः परदैवत-सायुज्य च भवति ॥

अथ द्वितीयो गुप्त-वेदिना सिद्धान्त । अनृतस्य भूरे सम्मिश्रणादिद जगत् अवर सत्यम् । अन्यदस्ति पर सत्य ऋतस्य सदन 'सत्य ऋत बृहत्' इति मन्त्र-वर्णोपदिष्टम् । तत्र सत्य-ज्ञान 'ऋतचित्' इति कीर्त्यते । अन्ये च सन्ति लोका. । परमो लोकस्तु सत्य-ज्योतिर्लोकः । अयमेव स्वराख्य· बृहद् द्यौरित्याम्नायते । तस्मादन्वेष्टव्यो बृहद्दिवः पन्थाः ॥

अथाय तृतीय. सिद्धान्त-सारः । लोक-यात्रायामस्माक जीवितं देवासुरयोर्युद्ध-रङगम् । देवाश्च सत्यस्य ज्योतिषोऽमृतस्य विभवाः, असुरास्तु तद्विरोधिन तमसो विभवा. । इमे वृत्र-वल-पणि-दस्यव·, तेषा राजानश्च भवन्ति । प्रकाशावरकाणा एतेषा अन्धकार-विभवाना विनाशाय साहाय्य देवाना अपेक्षितव्यमस्माकम् । अन्तर्यजने मन्त्रवीर्य-सम्पन्नया वाचा देवानामागमन प्रार्थयेमहि । तेभ्य. समर्पणीयमस्मदीय अर्पयित्वा तैः प्रतिदीयमान सर्वं स्वीकृत्य गन्तव्य धामाधिरोढु शक्ताः साधिकाराः स्याम ॥

अन्ते चेद वेदर्षीणामुत्तमं रहस्यम् । सर्वरहस्य-शिखरायमाणं 'एक सत्' 'तदेकम्' इतीदमेवोत्तर-कालेषु औपनिषदर्षिभिर्मुख्य-लक्ष्यतया विवृत्य विस्पष्टमुपदिष्टम्'॥

अय गुप्तार्थ-वेदसारः . भगवदरविन्द-श्रीचरणैः प्रदर्शितां मन्त्रार्थ-विवरणपद्धति वृण्वतां उपयोगायात्र प्रतिपादित· । अय अनर्घो मार्गदर्शी स्यात् तेषां, ये च न पश्यन्त्युपपत्ति सायणीयवेदार्थ-

निर्णयप्रवचनेषु, ये वा न तृप्ति लभन्ते स्वकपोलकल्पना-सम्मिश्र-पाश्चात्यपाण्डित्य-निर्णीत-वेदोक्तमन्त्रार्थ-देवतास्वरूपादि-सिद्धान्तेषु। ये पुनः सायण-साहाय्येनैव रहस्यार्थं सूक्तानां जिज्ञासन्ते, अध्यात्म-देवतादि-रहस्य-निक्षेपं सङ्केत-रूपाच्छादितमधिगन्तुमध्वानं गवेषयन्ति, तेषां दिग्दर्शना-यात्यन्तमुपयुक्तो भूयादयं सङ्क्षेप इति शिवम् ॥

अथ द्वितीयः खण्डः

आधुनिक-नव्यविद्याविचार-संस्कारायत्त-पूर्वपक्षाक्षेप-समाध्युपन्यासमुखेन वेद-रहस्यार्थ-सिद्धान्तपक्षः समासेन प्रत्यपादि प्रथमे खण्डे। स्वपक्षस्य परीक्षा चिरन्तनभारतीय-पाण्डित्यदृष्ट्या प्रवर्तते। अत्र ऋग्वेदादि-ब्राह्मणोपनि-षदन्ताः श्रुति-ग्रन्था निरुक्त-बृहद्देवतादीन्यन्यानि प्रमाणग्रन्थ-वचनानि धर्म-मीमांसकानां उक्तयश्च कियद्दूरं वेदरहस्य-सिद्धान्तं पोषयन्तीति निरी-क्ष्यते। तत्र प्रथमं तावत् केचन प्रश्ना उद्गच्छन्ति। तेषां सविमर्श-प्रतिवचनद्वारेण ऋग्वेदसङ्केत-पदार्थसमालम्बं गूढार्थमन्त्र-सिद्धान्तं निरूपयिष्यामः ॥

कथमयं चतुर्णां वेदानां सतां ऋग्वेद एव विचारायादीयते? किं पाश्चात्यैः उक्त-विधया युष्माकमपि अयमेक एव प्रमाण-भूतो वेदः? न चेत् कथम्? किं धर्ममीमांसा-पक्षस्याधार एवासाधुः? तथा कथमसौ मीमांसक-सिद्धान्तो बहोः कालाल्लब्ध-प्रतिष्ठः? किम-त्यन्त-पुरातनत्वादेव मन्त्राणां माननीयत्वं पावनता-प्रतीतिर्वा? को वा मुख्यो विषयः ऋगर्थ-मीमांसया साध्यते? बहु-विधा हि मन्त्राः प्राचीनैः निरुक्तकारादिभिः अङ्गीक्रियन्ते, कथं तर्हि सर्वाऽपि मन्त्र-संहिता अध्यात्माधिदैवतादि-रहस्य-विद्या-निधान-भूतेत्युच्यते? अथ चेत् सङ्केतपदार्थ-ग्रहणेन आपाततः उच्चावचाभिप्रायाणां मन्त्राणां वस्तुतो रहस्य-प्रकाशनेन विरोध-परिहारो भवतीत्युच्येत, के ते सङ्केताः, कथं न ते स्वकपोल-कल्पिताः, अस्ति किं तथाविधसङ्केतगूढार्थ-व्या-

ख्यानमार्गस्याधारो वेदे ? सन्तु तावदृचः। वैदिक समय-धर्मं वैदिक यजन वैदिक मन्त्रं च अधिकृत्य वैदिक-ग्रन्थेषु रहस्यार्थ-प्रतिपादकानि सन्ति वा प्रमाण-वचनानि ? किं वा यथार्थ-स्वरूप देवानाम् ? अस्मत्परिचिताधुनातन-तत्त्वसिद्धान्तापेक्षया को वा भवति तत्त्व-निर्णयो वेदर्षीणाम् ? अपि नव्य पाश्चात्य पन्थानमवलम्ब्य वेदार्थविमर्श-प्रवृत्ताना प्रशसनीयविद्वच्चरिताना भारतीयाना परिश्रम सर्वोऽपि विफलो वक्तव्य॰ ? अपि नासीद्वेदर्षीणामस्माक चान्तरे दीर्घ-युगे कोऽप्युद्यमो वेद-मन्त्राणा गोप्य प्रवेष्टुम् ? त इमे प्रश्ना॰ सावधानं विचार्य प्रत्युक्ता॰ सङकेत-रहस्यार्थ-सिद्धान्त द्रढयेयुरिति अनयोर्द्वितीय-तृतीय-खण्डयो॰ विचारयिष्यामः ॥

ऋग्वेदः

तथ्यमिदं यच्चतस्र सहिता वेदानामिति। कथ तर्हि वेदाना त्रयीत्व उपपद्यते ? मन्त्राणा त्रित्व, मन्त्रसमुदायरूप-संहितानां चतुष्ट्वम्। के वा मन्त्राः ? अय मन्त्रः अयं नेति निर्णायकं लक्षणं कैश्चिदुक्त-प्रायमपि प्रायिकमेव स्यात्। स एव मन्त्र॰ 'यमृषयस्त्रयीविदो विदु॰ ऋचः सामानि यजूंषि' इति। ये अभियुक्तैर्मन्त्रा नोच्यन्ते न ते मन्त्रा इति शबरस्वामी। अभियुक्ताना वागेव प्रमाणं मन्त्रत्व-परिज्ञाने इति साराशः। मन्त्राणां ऋग्यजुस्साम्ना स्वरूपाणि सूत्रितानि जैमिनिना 'तेषां ऋग् यत्रार्थवशेन पादव्यवस्था। गीतिषु सामाख्या शेषे यजु.शब्दः' (२. १-३५-३६-३७), इद पर्यवसन्नम्। ऋचो मन्त्रा छन्दोबद्धाः, ऋचो गेया. सामानि, शिष्टा. गद्यरूपाः मन्त्रा यजूषीति त्रिधा वेद-व्यवस्थितेर्वेद-त्रयं त्रयीशब्द-वाच्यता भजते। ऋचा समुदाय ऋग्वेद-संहिता, यजुषा यजुस्सहिता, साम्ना च सामवेद-सहितेति व्यवहारः। चतुर्थी अथर्ववेदसहिता अन्या च वर्तते। तत्र ऋचो यजूंषि च वर्तन्ते। ऋक्सहिता-पठिता ऋचो बह्वचो

दृश्यन्ते । तथा यजूंष्यपि क्वचित् साहितिकानि, ये च मन्त्रा. त्रय्यामाम्नातास्तेषा यज्ञोपयोगित्व सिद्धम् । केवलाथर्वणिकाना मन्त्राणा पुरुषार्थ-साधकानि प्रयोजनान्तराणि कीर्त्यन्ते । तावता न वेदमन्त्रत्व-हानिः । यत चतुर्थी सहिताऽपि वेद-सहितैव भवति । अस्या भूयिष्ठा ऋच ऋग्वेदस्था इत्युक्तम् । तथा यजुर्वेदेऽपि क्वचित् । तस्मा-दृक्सहिताया व्याख्याताया अथर्वसहितास्थानामृचामपि तात्पर्यं उक्त भवति । अवशिष्टाना आथर्वणिक-मन्त्राणा व्याख्यानाय नावसर, यज्ञानुपयोगि-त्वात्, यज्ञस्य अस्मत्सिद्धान्तानुसारेण सङ्केत-रूपत्वाच्च । याज्ञिक्या त्रय्यामेवाभिनिवेशोऽत्रास्माकम् । यद्यपि ऋग्वेदीय-सङ्केतरहस्य अथर्व-मन्त्राणामप्यर्पक भवेत्, तथाऽपि नेह स विचारोऽपेक्ष्यते । सामवेद-सहितास्था ऋच प्राय सर्वा अपि ऋक्सहितास्था इति सामवेदः पृथङ् न विचार्यते । अवशिष्ट यजु. । यदि यजुर्वेदोऽत्र न विचार्यते, तस्या-स्ति कारणम् । अस्मदुद्देशस्य यजुर्वेद-विचारात् सम्भाव्य फल सन्दि-ग्धम् । उद्दिष्टो विषयस्तु ऋषीणा सङ्केतपदार्थव्यवस्था-प्रकाशनम्, तद्द्वारेण मन्त्ररहस्यार्थ-विवरणम्, देवनाना तत्त्व, मानुषस्य प्राप्त-व्यतया अस्मत्पूर्वैर्महर्षिभिर्निर्दिष्ट लक्ष्यम् । सर्वमेतदृङ्मन्त्रभाषा-स्वरूप-परिशीलनात्सुलभं भवति । यजुर्वेदीय-भाषासकेतादयो न सर्वत्र समानाः सुगाहा वा भवन्ति । अन्यदस्ति कष्ट यजुर्विचारे । तैत्तिरीयाणां कृष्ण-यजुर्वेदः मन्त्र-ब्राह्मणात्मकः, अस्माक तु केवल-मन्त्रार्थस्य विचार प्रवर्तते । न तु उपनिषदा रहितस्य सहितस्य वा ब्राह्मणस्य । यजु-र्वेदे तु कर्मोपयोगिभिर्ब्राह्मणै युक्ता पठ्यन्ते मन्त्राः । अन्या ऋगादिसहिता इव नेय तैत्तिरीयाणा मन्त्राणामेव सहिता । मन्त्रब्राह्म-णाना समुदायोऽपि संहिता-व्यपदेश भजते ॥

ब्राह्मणानि कर्म-परतया मन्त्राणा विवरणाय प्रवर्तन्त इति न विवाद । यद्यपि तेषा विवरण-प्रकारोऽपि सकेतार्थमेव स्पष्ट विद्योत-यति, तथाऽपि याज्ञिककर्मसु विनियोगायैव सन्ति मन्त्रा इति तेषां मतमिति विशद भवेच्चिन्तकानाम । अत एव सायणः ब्राह्मणान्याश्रित्य

मन्त्रार्थ-विवरण चकार। तथा सति मन्त्र-ब्राह्मणात्मके कृष्ण-यजुर्वेदे अस्मदीयविचारस्य मन्त्रार्थ-परस्य नास्त्यवकाश। ब्राह्मणानि हि मन्त्राणा कर्मोपयोगिता एव निरूपयन्ति, न मन्त्रगुप्तार्थान्। अन्यदस्ति चित्रम्, यदि स्मरेम याज्ञवल्क्यचरितम्। तदिद समासेनोच्यते। स हि गुरोर्वैशम्पायनादधीत यजुर्वेद गुरवे प्रत्यर्पितवान्। प्रत्यर्प्यमाणो वेदस्तित्तिरि-रूपतया निर्गत। ततस्स तपस्तेपे। वाजि-रूपतया भगवानादित्य. प्रसन्नस्तस्मै शुद्धमन्त्रात्मक ब्राह्मणैरसम्मिश्र शुक्ल यजुर्वेद ददौ। ततस्स वाजसनेय-सहिता विश्रुता। विस्तर-भयादिय कथा नेहोच्यते, विष्णुपुराणे सविस्तरा द्रष्टव्या (३-५)। याज्ञिकपक्ष-प्रोद्बलक-ब्राह्मणाना वेदसहितासु स्थान न स्यात् इत्याशयो याज्ञवल्क्यस्येति मन्यामहे। याज्ञिकेषु कर्मसु मन्त्राणा विनियोगाय ब्राह्मणानि सन्तु नाम, कि तु पृथक् सन्तु यथान्यशाखीय-ब्राह्मणानि तत्तन्मन्त्र-सहिताभ्य. पृथगेव वर्तन्ते। यदि कर्म-पर ब्राह्मण कृष्ण-यजुस्सहिताया स्थान अलभत, ब्रह्मपरोपनिषदपि कुतो न सहिताया स्थानमियादिति स्पर्धमानेव ईशावास्याख्या एकैव सहितोपनिषत् शुक्ल-यजुस्सहिताया पद भेजे। एव एकेषा पूर्वेषां मन्त्र-सहिताया ब्राह्मणस्यान्तर्भावो न युक्त इत्यासीन्मतिरित्युपपन्न ऊह। तैत्तिरीय-सहिताया ब्राह्मणान्तर्भावस्य फलित दूर-प्रसरमभूत्। येनोत्तरकालिक-भारतीयसमयधर्म-व्यवस्थाया मन्त्र-ब्राह्मणात्मको वेद इति सौत्र-सिद्धान्त. प्रतिष्ठा प्रापत्। अत्रैव बीज द्रष्टव्य अनन्तर-कालेषु फलितस्य कर्मपारम्य-सिद्धान्तस्य, यदनुसारेण कर्मज्ञान-काण्डात्मको वेद, कर्मकाण्ड सब्राह्मणो वेदमन्त्र-सहिताग्रन्थ', ज्ञानकाण्ड उपनिषदिति सर्वेषा सूत्र-काराणा तदनन्तराणामाचार्याणा चाङगीकार इति निर्विवादम्॥

एव हि पाश्चात्यास्तदनुसारिण इव वयमपि यजुर्वेदस्य प्रामाण्यं न गणयाम इति मा भूच्छङ्का। यजूष्यपि मन्त्रा.., नैव न्यक्कुर्मो वेद बह्वृच याजुष आथर्वणिक वा। तर्हि कुतो न याजुषो मन्त्र-भागो वा विचार्यत इति चेदुच्यते। अस्मदुद्देशस्योपाय-भूतो न

स विचार । न तावता यजुर्मन्त्राणा वेदत्वमस्माभिर्न लक्ष्यते । यथा अस्मत्पूर्वं वैदिकै शैवाद्यागमिकैरपि रुद्राध्यायादि-मन्त्रभागा जप-पारायणादिषु उपयुक्ता दृष्टचरा भवन्ति, तथा अस्माकमपि मन्त्र-भागेषु पावनत्व-पूज्यत्वादि-दृष्टिर्ध्रुवेत्यसशयम् । अत्र विश्रुता पञ्चाक्षराष्टाक्षरादयो मन्त्रा याजुषा एवेति स्मार्यम् ॥

अथ बह्वृचाना सहितैव विषयो विचारस्य । न तावता वेद-शाखान्तराणामवर प्रामाण्यम् । कि तु अस्माक अपेक्षिता सर्वा सामग्री ऋग्वेदादेव लभ्यते, यत्र शब्द-स्वरूप अत्यन्त-प्राचीनम्, न च दुर्गमा आर्षसङ्केतपदार्थ-व्यवस्था, ऋषीणामध्यात्मज्ञान-बलसम्पत्तिश्च न दुर्ग्रहा, देवताना तत्त्व च विवेक-ग्राह्यम् । अन्यदस्ति मुख्य कारणम् । यजुर्वेदो यज्ञार्थ प्रसिद्ध, अत एव त अध्वर्युशाखामाहु. । यज्ञार्थं ऋचा प्राधान्य याजुषा एवामनन्ति—“यद्वै यज्ञस्य साम्ना यजुषा क्रियते शिथिल तद् यदृचा तद् दृढम्” इति (६-५-१०) । इदं चेह द्रष्टव्यम् । ऋग्भिस्सह यजूषि सामानि च यज्ञार्थं वर्तन्ते । ऋग्वेदा-त्पर यजुर्वेद इत्याधुनिक ऐतिहासिक मत असत् । ऋक्सहितायामेव यजुषा साम्ना चोल्लेखोऽवधेय । त्रयी विना नास्ति यज्ञः । त्रय्या एक वा विहाय न कोऽपि यागोऽनुष्ठातु शक्य, अवियोज्या सा यज्ञे । बहिर्यागे त्रय्या उपयोगो वर्तते, तथा तत्प्रयोक्तॄणां स्थानानि च भवन्ति । अन्तर्यागेऽपि त्रय्याः स्थान अस्ति । इदं च सम्प्रत्याचक्ष्महे । सर्वथा स्मृतावुपस्थाप्य त्विदम् यन्न केवल तैत्तिरीय-संहिता सर्वाण्या-ध्वर्यवाणि ब्राह्मणानि यज्ञाधिकार-विचारे यज्ञकर्मदेवता-फलादिरहस्येषु ऋचा प्राधान्यमभिज्ञाय ‘तदृचाऽभ्युक्तम्’ इति शतशो घोषयन्ति । किमु वक्तव्य ज्ञानैकलक्ष्या उपनिषद ऋचां प्राधान्यं ज्ञानाधिकारे प्रशसन्तीति । “तदुक्तमृषिणा, तदेष श्लोक, अत्रैते मन्त्रा भवन्ति, एतदर्थविधाय ऋषिरवोचत्, तदेषाऽभ्युक्ता” एवमादीनि वचनानि प्रत्यक्ष मन्त्र-दृष्टीना ऋचा पारम्य प्रशंसन्तीति दिक् ॥

अथ त्रयीपद-वाच्यस्य ऋग्यजुस्सामाख्य-वेदत्रयस्य सकेतार्थोऽन्तर्यजने

व्याख्यायते । 'अस्य महतो भूतस्य ब्रह्मणो निःश्वसित' वेदा इति श्रूयते । ऐतरेयशतपथादि-ब्राह्मणेभ्य इदमवगम्यते यद् भूर्भुव.स्वराख्य-व्याहृतित्रयलक्षित-त्रैलोक्यस्याध्यक्षैरग्नि-वाय्वादित्यै क्रमश· ऋग्यजु·साम्नां प्रादुर्भाव सम्पादित इति । कि विवक्षितम् ? प्रथमे खण्डे यज्ञस्य सकेतार्थ-विवरणप्रसगे होत्रादय ऋत्विजो देवा इत्युक्तम्, अत्र त्रय्या देवाना वृत्तय· प्रतिपाद्यन्ते । अग्निर्होता देवानामाह्वाता, स वाचोऽधिदेवता सर्वासामृचा तस्या वाच्युपसहारः यया देवानां प्रभावः कीर्त्यते, तत्त्वानि प्रकाश्यन्ते, उज्ज्वलन्त्या यया देवानामालय स्वर्लोकोऽधिगम्यते । आदित्य साम्नामाधिपत्य वहति, स उच्चैर्गायति, सत्य-सम्मद-लय-विधायकैर्गानैर्नाद-स्पन्दैर्यजमानमुन्नीय देवेषु मध्ये विराजयति । उभयोः द्यावा-पृथिव्योस्तदध्यक्षयोरग्नि-सूर्ययोरन्तरे अन्तरिक्ष-पतिर्वायुः क्रियाध्यक्षो यजुर्भिर्यजन-कार्यं साध्नोति । स एवाध्वर्यु. देवानाम् । अत एव यजुषा प्राधान्यं याज्ञे कर्मणि । ऋग्भिः प्राज्ञाभिर्वाग्भि. अर्चन विधीयते, सामभिर्यजमान. परं स्वर उद्गीथाख्य भजनीय-सम्मदपद उन्नीयते, यजुर्भि कर्मणा यजन निर्वर्त्यते—तत्तद्वृत्तिग्रूपैर्देवैरिति सग्रह । एव तिस्रो देवताः अग्निर्वायुरादित्य इति, याश्च होता अध्वर्युरुद्गाता इति क्रमशः ऋग्यजुस्साम्ना प्रयोक्त्र्योऽन्तर्यजने । अयमेव परमार्थो यज्ञ· सकेतात्मतया बाह्य-यज्ञे रहोविद्यानधिकारिणां उपयोगाय पूर्वैर्महर्षिभिर्व्यवस्थापित इति बोध्यम् ॥

धर्ममीमांसा

मन्त्र-ब्राह्मणयोर्वेद-नामधेय, न केवलं मन्त्राः वेद-व्यपदेशं भजेरन् इति ब्रुवाणा पूर्व-मीमासका वेदरहस्यार्थ-मतं नाभिमन्येरन् । तेषामस्माक च दक्षिणोत्तरवदन्तर द्रष्टव्यम् । यानि तत्त्वान्युपाश्रित्य गूढार्थ-सकेत-पक्षोऽस्माक ध्रियते तेषा परिपन्थी तदीयः सिद्धान्त । वय मन्त्राणा प्राधान्यं आश्रयामहे, ब्राह्मणाना तु कर्मोपयोगित्व अभ्यु-

पगच्छाम । मन्त्र-सहितैव वेदशब्दमुख्यार्थ इति वयम् । मन्त्रार्थ-विचारद्वारेण वेदरहस्य-निरूपणमस्मल्लक्ष्यम् । मीमासकास्तु ब्राह्मण-वाक्यार्थ-विचारिण, यद्यपीह नास्माक प्रवृत्तिस्तत्सिद्धान्तविस्तर-परीक्षाया, तथाऽपि तेषा मूलभूत-धर्मजिज्ञासामधिकृत्य त्वस्ति किञ्चिद्विमृष्टव्यम् । वेदोऽखिलो धर्म-मूलमिति न्यायतो धर्म-जिज्ञासाया प्रवृत्तास्ते वेद-विचार कुर्वन्ति । वेदाना धर्म-मूलत्वोक्तौ नास्ति विवाद । धर्मशब्दार्थ-स्तु कुत्र पर्यवस्यतीत्येव चिन्त्यम् । सामयाचारिक धर्ममेव मनसि निधाय वेदस्य कर्मपरता-पक्षमेव परम सिद्धान्त मन्यन्ते । अय च तेषां वाद —वेदादेव धर्मस्य ज्ञान, स च परमो धर्म. यज्ञ-स्वरूपो वेदे प्रतिपादित । यजमानेन देवार्थं द्रव्य-त्याग क्रियते, सर्वस्वमपि दीयते विश्वजितीव । कर्मणा स्वर्ग-फल प्राप्नोति यजमान । अपूर्वं फल-दातृ, तच्च किमप्यदृष्ट कर्मजन्यफलदायकमित्याद्याहु । अलमेतावता अस्माक धर्मविषयक-चर्चाया । मीमासकाना कैश्चिद् अतिचित्र-वादैः सह न विद्यते कोऽपि न सम्बन्धः । स्वर्गमुद्दिश्य तेषा अभिप्रायः, तथा देवानधिकृत्यापि, मन्त्र-स्वरूपम्, वेद-वर्णाना नित्यत्वम्, शरीरस्थ. कोऽपि जीवो देह-व्यतिरिक्तो गत्यन्तर-विरहाद् अभ्युपगन्तव्यः, जगतो जीवाना वा ईश्वर-निरपेक्षता, जगत आत्यन्तिक-स्वतन्त्रसत्तायाथार्थ्यादि निदर्शनं भवति निरकुशवादवैचित्र्या. ॥

अथ पश्यामस्तावत्, को नामाय धर्मः यस्य ज्ञान वेदादेव लभ्यते ? याज्ञिक कर्मैव परमो धर्मो वेदैरुपदिष्ट इति चेत् स न सर्वे-षामविशेषेण पुरुषाणा सर्वेषु युगेषु उपयुक्तो भवत्यभूद्वा । एकत्र कोणे भूमण्डलस्य कतिपयमानुष-वर्गीयाणामेव उपयोज्य इति स्पष्टम् । एव तथाविध-यज्ञकर्मात्मको धर्म सामयाचारिक एव, न सार्व-लौकिकः, न सनातनो वेति प्रत्यक्षम् । एतादृश धर्म-स्वरूपमेव सूत्रकारैर्निर्णीतम् । तैर्हि ब्राह्मणानि उपादाय सामुदायिकवैदिक-यज-नोत्सवादीना व्यवस्थापन-काम्यया वेद-विधीन् निश्चित्य वेदो विधि-श्चोदनेति सिद्धान्तितम् । अत. परमस्मात् श्रौत-रूपाद् धर्मात्

स्मार्त-गृह्यादय सामयाचारिका राज-धर्मादयश्च चातुर्वर्ण्यादि-सामुदायिकवृत्ति-व्यवस्थायै अकल्पन्तेति वेद-मूलता धर्मस्य न्याय्या भवतु नाम। तथा हि पूर्वेषा सघे समष्टेर्व्यष्टेश्च धर्मास्तित्व-प्रत्ययो विश्वतोमुखो निष्पन्न इति प्रशसा-भाजनमेवैतत्। पर तु मन्त्र-ब्राह्मणयोर्वेद-नामधेयमिति कृत्वा आद्या व्यवस्था उत्तर-कालेषु बहुसकट-दशा-प्रसवित्री समजायतेति नात्र सशय। स चादिम. सूत्रकार-कृतो व्यतिक्रमो नाभिज्ञातः, न शोधित.। स हि व्यतिक्रम एव, येन कर्मसु विनियोगार्था एव मन्त्रा., मन्त्राणा कर्म-परतया व्याख्यान एव साधु नान्यथेति प्रत्ययो वेदार्थ-विचारिणा हृदयेषु पद लेभे। इदानीमिद विशद भवेत् यत् सतीषु ऋग्वेदादि-सहितासु तैत्तिरीय-सहितायामेकस्यामेव ब्राह्मणानामन्तर्भाव. अभवदनर्थकर इति। परमस्य वैदिक-धर्मस्य यज्ञस्य रहस्यार्थ· एवमुपरक्तः। क्रमश· श्रौत-धर्मस्य बाह्य-यज्ञात् नान्यत्रोपपत्तिरिति स्थिति· सम्पादिता। अत एव कालक्रमेण प्रादुर्भूताः आचार्य-पुरुषाः सर्वेऽपि श्रुति काण्ड-द्वयात्मिकामभ्युपगम्य मन्त्र-संहिताना कर्म-काण्डान्तर्गतत्वमभिमान्य उपनिषदामेव ज्ञान-काण्डत्व चाख्यापयन्॥

अथ याज्ञिक कर्म स्थूलसकेत-रूपतया पृथक् स्थापयित्वा अन्तरर्थो यज्ञस्य चेत् निरीक्ष्येत, तदा तस्य सार्वलौकिकत्वं स्पष्टतां गच्छेत्। परः स्रष्टा सर्वस्य जगतः पुरुषः स्वमात्मान अर्पयित्वा यज्ञ-धर्मेण सृष्टि व्यधत्तेत्यस्य तत्त्वमपि सुबोध भवेत्। अतोऽन्या का वा विवक्षा पुरुषसूक्त-मन्त्राणाम्? यद्यपि पुरुषसूक्त-भाषा अन्यसूक्त-तारतम्यापेक्षया प्रायेण सुगमा अत एव स्पष्टार्था च भवति, तथाऽपि नेदं एकाकि सूक्त सहस्राधिक-सूक्तायां दाशतय्यां, यत्र यज्ञेन परम-धर्मेण सृष्टिर्विधीयत इत्याशयो लक्ष्यते। इद च शतशो बह्वृचानामाम्नायेषु पश्याम —ऋषिर्यदा देवेभ्य· स्वात्मीयं किमपि ददाति, स वेद तावता त्यागेन तावन्त मर्त्यांशमुज्झित्वा अमर्त्यांशमादत्त इति। देवा हि तस्य यजमानस्य अर्पणाङ्गीकारेण स्वयं यावद-

वकाश त स्वीकृत्य तत्र प्रादुर्भवन्ति । यज्ञेन मर्त्यः अमर्त्यता व्रजति चेत् जगद्व्यापाराय सृष्टो प्रथम जन्म प्राप्ताना अमर्त्यानामपि मर्त्ये द्वितीय जन्म भवति । इदमन्योन्य-परिवर्तनमेव यज्ञस्य यथार्थं स्वरूपम् । अनेनैव सृष्टि सर्वत्र निर्वाह्यते । अस्मिन् विनिमय-धर्मे यज्ञ-रहस्य प्रतिष्ठितम् । येन दानादानरूपेण इतरेतर-व्यवहारेण व्यष्टि-समष्टयो ब्रह्माण्ड-पिण्डाण्डयो जीव-देवयो ऐहिकामुष्मिकयोः वा सम्बन्धो ध्रियते, वृत्तयश्चाल्यन्ते, स्थितिरेव सिध्यति । "सखायस्त्वा ववृमहे" इति ऋषिषु सख्येन देवता सम्बोधयत्सु, उभयेषामन्योन्य-सम्प्रवेश-रूप· साक्षात्सम्बन्धः कश्चन प्रवृत्त इति ज्ञायेत । चिरन्तनमिदमार्षं यज्ञ-तत्त्व कालेन गलता धूलि-धूसरै कर्मपारम्य-वादैराच्छादित शोच-नीय-दश परामृश्य तत् शुभ्रमुज्जीवित विवृत विधातुमुद्यता हरि-गीता । "सहयज्ञा प्रजा· सृष्ट्वा पुरोवाच प्रजापति । अनेन प्रसविष्यध्व एष वोऽस्त्विष्टकामधुक् ॥ देवान् भावयतानेन ते देवा भावयन्तु व । परस्पर भावयन्त श्रेय· परमवाप्स्यथ ॥" (३-१०-११) इति हि गीयते ॥

एव स्थिते, केचन विवदेरन्नेवम्—उत्तर-कालेषु अध्यात्मतत्त्व-सिद्धान्ताभ्युदयानुसारेण यज्ञस्यैवविध सूक्ष्म व्याख्यानमाविष्कृतम्, भगवद्-गीतासु प्रतिपादितो यज्ञ-तत्त्वार्थो न वस्तुतो वैदिके यज्ञ उपपद्यत इति । नैव मन्तव्यम् । तथ्यमिद यद्विविधाना दार्शनिक-सिद्धान्ताना वेदान्तेषु समन्वय समर्थयति वेदान्तसार-भूता भगवदगीता । एव-विधनानासिद्धान्तसामरस्य-सम्पादनाय अपेक्षिता गाढा प्रज्ञा, प्रसन्नो विवेकः, दृढः सत्य-ग्रहः, आर्जव च तत्त्वप्रतिपादने गीतासु भासन्त इत्यद्धा । यद्यत्र प्रतिपादित यज्ञ-स्वरूप न वस्तुतो वेदोक्त-यज्ञ-तत्त्वमित्युच्येत, तदा गीतासु मृषा-वाद तत्त्वाग्रहण वा आरोपितवन्तः स्याम । तथा-विधमन्याय्य साहस आस्थातु को वा सन्नद्धः स्यादृजु-धीः ? यद्यपि सर्वत्र सामरस्य-परायणो गीतोपदेश, तथाऽपि दूषणी-येऽर्थे न माध्यस्थ्यमवलम्बते । दूष्यान् दूषयति पोषयति च पोष्यान् । कर्मणो नान्यदस्तीति वादिन. पुष्पितां वाचं अविपश्चितो वदन्तीति

निन्दति (२-४२), कर्मबद्ध-श्रद्धाना वेदरहस्य-प्रवेशानधिकारिणां अज्ञानां न बुद्धि-भेदं जनयेदित्युपदिशति (३-२६), मन्त्र-दृष्टीर्मानयति, सर्वेषा वेदाना सर्वेश्वरपद-प्राप्तिरेव मुख्योपदेश इति साधयति (१५-१५)। अपि च, न केवल मोक्ष-पर गीता-शास्त्रमेव यज्ञ-तत्त्व विवृणोतीति मन्तव्यम्। समयाचार-कर्मविधान-परेषु धर्म-शास्त्रेष्वपि वैदिक-कर्मणां ज्ञानरहस्य-गर्भितत्व प्रतिपाद्यमान पश्याम। मनुस्मृतौ "वेदाभ्यास" इत्यारभ्य "वैदिके कर्मयोगे तु सर्वाण्येतान्यशेषतः। अन्तर्भवन्ति क्रमश· तस्मिन् तस्मिन् क्रियाविधौ"॥ (१२. ८३–८७) इत्युक्तम्। कर्मणा योगसाधन-सकेतभूतत्वमेव विवक्षितमिति क. सन्देहः ? गीता-प्रयुक्त कर्मयोग-शब्द एव स्मृतौ प्रयुक्त·। स्मृति-गीतयोः पौर्वापर्यविचारो नावश्यकोऽत्र। बाह्यानि कर्माणि आभ्यन्तरस्य साधनस्य कञ्चुकानीव स्थितानीत्युभयोराशय इत्येतावदसन्दिग्धम्॥

एवं वैदिकस्य कर्मात्मकस्य यागस्यान्तरर्थ. सर्वत्र पुरातनग्रन्थेषु ब्राह्मणेषु पुराणेषु महाभारते च प्रथित इति का नाम विचिकित्सा ? यदा तु कर्म-पराः ब्राह्मणाना वेदे परम स्थान तेषां मुख्य-वेदत्व विश्वस्य तादृश मतमतिष्ठिपन् तदा आरब्धः कर्मात्मको यज्ञ एव परो धर्म उपदिष्टो वेद इति वादः। येनात्यन्त-तिरोधान वेदयज्ञ-रहस्यस्यापादितम्। मन्त्राणा कर्मैक-प्रयोजनत्वं अर्थशून्य-पौरोहित्याधीनत्व च फलितम्। पूर्व-मीमासकैर्भगीरथ-प्रयासेन मन्त्रब्राह्मणात्मकस्य कर्म-परताया प्रतिष्ठापितायां, समयाचार्य-पुरुषैरर्वाचीनैरपि उपनिषत्स्वेव ज्ञानाधिकार इत्यभ्युपगतः। अय च परीक्ष्य प्रागुक्तः। यद्यपि शास्त्रीयेषु व्यवहारेषु यज्ञकर्म-पारम्यमेव वेदे प्रतिपादितमिति ब्रवीति, दिष्टचा न कोऽपि मीमासक कर्मणा परम. पुरुषार्थः साधयितु शक्य इति तृप्यति। अत एव कर्मपारम्य-वादिन. शास्त्रत एव पूर्व-मीमासका श्रद्धया तु वेदान्तिन आस्तिकाश्च भवन्ति। एव द्वैधीभाव-जन्य विरोध गीतोपदिष्ट-निष्कामकर्म-सिद्धान्ताश्रयणेन परिहरन्ति। बाढम्, पर तु शुद्धः पूर्वतन्त्र-

सिद्धान्तस्तु, धर्मात्परतर नास्ति, स च धर्मो यज्ञ, तस्य ज्ञानं वेदाल्लभ्यते, तस्याचरणात् स्वर्गप्राप्ति-रूप फलमवाप्यते, क कुत्र किमर्थो वा ईश्वर· परमात्मा वा, कर्मस्तुति-परा एवोपनिषद विधि-शेषा इत्येव ब्रूयात् ॥

अथेद वक्तव्यम् । पूर्वतन्त्र-विदा सूक्ष्मविचार-विवादवैदग्ध्य सर्व-पण्डितमण्डलीसम्मानितमिति नात्युक्ति । अयुक्तेषु क्लिष्टेषु वा स्थलेषु तेषा स्वपक्षसमर्थन-धोरणी चतुरतरेति निर्विवादम् । वेदवाक्य-पदवर्ण-नित्यतासिद्धान्त तेषा सुप्रसिद्ध । तत्र वेदनित्यत्व-स्थापनप्रसक्तौ, अकाराद्या सर्वेऽपि वर्णा नित्या इति प्रतिपादयन्ति । तथा सति, वेदे पुरावृत्त-विषयाणा सृष्टवस्तुव्यक्तिविशेषनिर्देशक-सज्ञावाचकाना नास्त्य-वकाश । अपि तु प्रत्यक्ष बहुशो वर्तन्ते सज्ञापदानि, तथा वृत्तान्तान्वाख्यानानि । कथ तादृशेषु स्थलेषु नित्यत्व वेदानामुपपद्यत इति चेदुपपद्यत एव गौण्या वृत्त्या तात्पर्य-ग्रहणादित्याहु । "बबर प्रावाहणिरकामयत" इत्यादौ प्राग्बबर-जन्मनो नाय ग्रन्थो भूत-पूर्व-स्तस्मादनित्यता वेदस्येति चेत् न बबर-पद संज्ञा-पदमित्युच्यते शबर-स्वामिना । आह चैवम्–"य प्रवाहयति स प्रावाहणि· बबर इति शब्दानुकृति, तेन यो नित्य अर्थस्तमेवैतौ शब्दौ वदिष्यत·" (जै. सू. भा १-१-३१) । शब्दानुकृते सज्ञा-शब्द भ्रम इति व्याख्यातम् । वृत्तान्तान्वाख्यान-प्रसङगे भाष्यकार-विवरण-चातुरी निरी-क्षामहे । 'प्रजापतिरात्मनो वपामुदक्खिदत्' इत्यामनन्ति तैत्तिरीयाः (२-१-१) । अत्र भाष्यपङक्ति –"प्रजापतिरात्मनो वपामुदक्खिददिति .....नित्यः कश्चिदर्थः प्रजापति स्यात् वायुराकाश आदित्यो वा । स आत्मनो वपामुदक्खिददिति वृष्टि वायु रश्मि वा । तामग्नौ प्रागृह्णात् वैद्युते आर्चिषे लौकिके वा । ततोऽज इत्यन्न बीज वीरुद्वा । तमा-लभ्य तमुपयुज्य प्रजा पशून् प्राप्नोतीति गौणा शब्दा." (२-१-१०) । इद च निदर्शन भवति मीमासकाना सूक्ष्मविचार-कौशलस्य । यतो वेदनित्यता-समर्थनक्लेशे समुपस्थिते, गौणी वृत्तिमाश्रित्य पुरा-वृत्त काल्प-निकीं गाथा वा चातुर्येण नित्यार्थ-परतया व्याख्याय कृत-कृत्यता

भजन्ते । इद त्वत्र चित्रम् । रूपक-दृष्टान्तावलम्बनेन अन्वाख्यानानां सङकेत-रूपतामेव गौण्या वृत्त्या प्रतिपादयन्ति । वेदगुप्तार्थ-सिद्धान्तेऽपि वेद-पदाना यौगिकत्व-प्राधान्येन सङकेतार्थनिरूपणे गौणी वृत्तिराश्रीयते । एष तूभयोर्विशेष । पूर्वस्तु बाह्य स्थूल कर्मप्रतिपादन-पर· सङके-तार्थ, अपरस्तु आन्तर सूक्ष्म गुप्तविद्यासाधन-पर सङकेतार्थ । ब्रह्माण्डनिर्माण-प्रायेण प्रयासेन "पर्वतो रन्ध्रित मूषको लब्ध·" इति लोकोक्ते· दृष्टान्त-भूतमरस फल सम्पादितं पूर्वतन्त्र-विद्वद्भिरिति सङग्रहः ।

पूर्वमीमासक-सिद्धान्तमधिकृत्य इदमवश्य-वक्तव्यमासीत् । यन्नव्यविद्या-संस्कारसम्पन्नै· प्राज्ञैरपि मीमासकाना मन्त्रार्थ-विचारप्रामाणिकता विश्व-स्यते, ते हि पूर्वतन्त्र-सिद्धान्तमूलमज्ञात्वैव वेदे नास्ति रहस्य सङके-तार्थो वेति स्वय प्रतियन्ति, अन्यानपि प्रत्याय्य अपथ प्रापयन्ति। तस्मादिदं बोध्यम् । यदि वेदो नाम प्राधान्येन ब्राह्मण, मन्त्र-सहितं ब्राह्मणं भवति, तदा तदायत्त-श्रौतसूत्र-धर्मशास्त्रादीन्युपजीव्य प्रवृत्ता पूर्वमीमासैव वेद-विचारे प्रमाण स्यात् । पुनर्वेदो नाम प्राधान्येन मन्त्र-दृष्टय ऋचो यजूषि वा यत्प्रभावा एव ज्ञानकर्मपर-विवरणग्रन्थेषु सारण्यक-ब्राह्मणेषु दृश्यन्ते, तदा मन्त्रात्मक-वेदार्थविचारे पूर्व-मीमासा नैव प्रमाण भवितुमर्हति । अध्यात्म-विचारदूरा सैषा ब्राह्मणार्थ-मीमासा ईश्वरसाक्षात्कारसाधनादि-रहस्यविद्यास्तित्व-सस्कारशून्या सार्वलौकिकपरम-पुरुषार्थ-चिन्तादविष्ठा वेदरहस्यार्थ-परीक्षाया कथ प्रामाणिकी वाणी-मास्थातु अधिकुरुताम् ?

मन्त्रः

ऋचो मन्त्राश्छन्दोबद्धा ऋषीणा दृष्टयो भवन्ति । 'यमर्थमाध्याय यदर्थं शरीर-यात्रामचालयन् ऋषय, य च निजानुयायिना उत्तर-कालिकाना च निश्श्रेयसाय लक्ष्यत्वेन प्रत्यपादयन, सोऽर्थ· तत्

प्रयोजन तल्लक्ष्य च ऋक्सूक्तसहिताग्रन्थात् शक्यानि अवगन्तुम् । इमाश्च कवितापद-वाच्या सन्तु नाम, अपि तु नेमा. कविताः अस्मत्-परिचितसाहित्य-सन्दर्भविशेषा इति मन्तव्यम् । न वा ते कवय सर्वजनीना· सर्वेषु देशेषु कालेषु अद्यापि दृश्यमाना इव काव्य-निर्मातार इति युक्त मन्तुम् । नेदमैतिह्यमात्रम् । चर्म-चक्षुर-गोचरान् लोकान् लोकाध्यक्षान् देवान् तत्सम्बन्धिनः सूक्ष्मान् धर्मान् कुशाग्रधी-गम्यानि सत्यानि च सूक्तेषु गर्भितानि मन्त्र-वर्णा एव बोधयन्ति। मर्यादाविशेष-निबद्धान् सूक्ष्मानिमान् लोकान् तद्देवाश्च साक्षादधिगन्तुं मानव. शरीरस्थ एव पारयेद् यदि गुप्तमध्वान प्रवेष्टुमधिकारः सम्पाद्येतानेनेत्यार्षोऽय रहस्य-सम्प्रदाय.। ऋच इमाश्च मन्त्र-दृष्टयः कीर्त्यन्ते। ऋषि मन्त्र-द्रष्टारमाहु· । ऋषिर्न केवलं पश्यति, शृणोत्यपि । दृष्टमर्थं सत्यमाविष्कर्तुमपेक्षितं शब्दमप्यधिगच्छति । तस्मादृषिरतीन्द्रियार्थ-दर्शी कविपद-वाच्यो भवति वेदे । स. क्रान्त-दर्शी कविः श्रोताऽपि सत्यस्य । तस्मात् कवय. "सत्यश्रुतः" इति प्रसिद्धिर्वेदे । नेदमृषेर्दर्शन श्रवण वा लोक-सामान्य भवति । ऋषेरेषा दृष्टि-रसाधारणी तथा श्रुतिरपि, याभ्यां प्रकाशिता कविताप्यसाधारणी । रमणीयार्थप्रतिपादकशब्दगुम्फित-रसभावभरित-वीर्यवत्तमाया सर्वोत्कृष्टाया अपि कविताया. विलक्षणा मन्त्र-कविता । अत एव न युक्तं वेदसूक्त-काव्याना रसोत्तरसाहित्य-कविता-कोटावारोपणम् । अन्यादृशोत्कर्षा वेदसूक्तकवितेत्यस्यास्ति कारणम् । स च उत्कर्ष सूक्ताना मन्त्रात्मकत्वे प्रतिष्ठितः । विशिष्टा मन्त्रस्य शक्तिः । भवतु मन्त्रार्थो नातिगरीयान् अस्मद्-दृष्टे, भवतु मन्त्र-शब्दोऽपि नात्यन्त-काव्यशोभावहः, भवतु व्यञ्जितो भावो नातिगाढ । माऽस्तु परिस्फुटा छन्दोवाचक-भङगी । तथाऽपि शक्तेर्न हानि· मन्त्रस्य । सेय श्रद्धा वेदर्षि-कालादारभ्य अद्यावधि भारतीय-आस्तिकजन-हृदयेषु लब्ध-प्रतिष्ठेति नेह सन्देह-गन्धोऽपि विद्यते । मन्त्रमधिकृत्येदमैतिह्य उत्तर-कालेषु आचार्य-पुरुषै· तदनुयायिभिश्च रक्षितम् । तावती श्रद्धा मन्त्र-महिमनि रूढ-मूला यावत्या मन्त्रस्यार्थ-विचारो नावश्यकः, यतो मन्त्र-शक्ति-

विजृम्भणं मन्त्रतात्पर्य-ग्रहणाधीनं न भवतीत्यपि मन्यन्ते चैके । सर्व-पुरुषार्थसिद्धेरलौकिक उपायो मन्त्र इति बहोः कालादागतमिदं आर्षं मतम् । तथा चाहु —"इष्टप्राप्त्यनिष्टपरिहारयोरलौकिकं उपायो वेद" इति । अत्र वेद-शब्देन मन्त्र एव मुख्यो बोध्यः । कुत एव मन्त्र-महिमा वर्ण्यते ? वेदर्षिभिरध्यात्मविद्यैक-निरतैरपि गुप्त-विद्यासु रहस्य-तन्त्रेषु विचक्षणैश्चास्थितम् । अन्तरङ्गीयैरुपायैः बाह्यार्था साधयितुं शक्या इति तेषां मतम् । सह धी-वृत्त्या शब्दस्तथा प्रयोग-योग्यः यथा सकलविधाः पुरुषार्थाः साधिताः स्युरिति सिद्धान्त-स्तेषाम् । अत एव प्रायः सर्वेऽपि मन्त्रा याज्ञिके विनियोगे प्रथमाना अपि बहवः यज्ञादन्यत्र फलावाप्तये प्रयुज्यन्ते । एवं मन्त्राणां माहात्म्यं न केवलं चिरन्तनत्वे प्रतिष्ठितम् । किं तु ऋषि-दृष्टत्वे शक्तिमत्त्वे चेत्यवगन्तव्यम् । अपरं च, मन्त्राणां पावनत्व-वीर्य-वत्त्वादि-धर्मास्तेषां नादसत्त्वात्मक-देवताशरीरभूतत्वादित्याहुरेके । एवमपि स्यान्नाम । वस्तुतस्तु महिमा मन्त्रस्य तत्प्रादुर्भाव-प्रकारायत्त इति मन्त्र-वर्णेभ्य एवावगम्यते । ऋचां स्थानं अक्षराख्यं परमं व्योम यत्र विश्वेषां देवानां आवासः, यस्तन्न जानाति तस्य ऋचा कार्यं न भवतीत्येवमर्थका दीर्घतमसो मन्त्र-दृष्टिर्भवति—"ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः । यस्तन्न वेद किमृचा करिष्यति य इत् तद् विदुस्त इमे समासते" (१-१६४-३९) । तस्मिन्नेव सूक्तेऽन्यत्रेयमृग्भवति—"चत्वारि वाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति" (१-१६४-४५) । गहनार्थोऽयं मन्त्रः । मन्त्र-द्रष्टा कविः हृदयाख्यमन्तस्समुद्रमवगाह्य तुरीयाख्यं धाम देवानां साक्षात्कृत्य दृष्टान् सत्यार्थान् आद्यां वाचमुपादाय श्रुतैः शब्दैः आविष्करोति । तस्मादुत्तमपदादक्षरात् प्रस्थाय आगच्छन्त्यास्तस्या वाचः चत्वारि स्थानानि भवन्ति । तत्र त्रीणि धामानि रहस्यानि गुहा-निहितानि मानुष-श्रवणस्यागोचराणि तस्याश्चतुर्थी अवतरण-भूरेव मानुषी वाक् । चत्वार्यपि वाग्धामानि ऋषेरन्तरङ्ग-दीक्षितस्य मनीषिणः विदि-

तानि, नान्यस्य । एव मन्त्रस्य द्रष्टार कवय· सत्य-श्रुत· मन्त्रान् न कल्पयामासु, कि तु अद्राक्षु इति प्रसिद्धि· । ऋचा वाचा मूलस्थान-भूतस्य देवतानामायतनस्य परमस्य व्योम्न अकृतकत्वात् तत· प्रादुर्भूत-वेदमन्त्रवर्णेषु नित्यत्व उपचर्यते । मन्त्रदर्शिन ऋषेर्जन्मन प्राक् मृते पर च सिद्धमेव परम व्योम । तस्मान्न तन्मन्त्रद्रष्टर्यधीनं भवति, मन्त्र-दर्शन तु तस्मिन्नधीन बोध्यम्। यद्यपि मन्त्र-शब्दार्था-ववियोज्यौ परमाकाशे सिद्धौ भवत, तत्प्रादुर्भावस्तु ऋष्यधिकार-सम्पत्ति-सापेक्षो बोध्य· । अत एव ऋक्संहिताया शश्वदृषेर्मन्त्र-कृत्त्वमुल्लिखित दृश्यते—"ऋषेर्मन्त्रकृता स्तोमै" (९-११४-२) "हृदा यत्तष्टान् मन्त्रा-नशसन्" (१-६७-२) इत्येवजातीयकै मन्त्र-वर्णै. स्पष्ट कृतकत्वे मन्त्राणां अवगम्यमाने, कथ नित्यो वेद इति मा भूच्छङ्का। प्रागुक्त-विधया ऋचा मूल-भूतामाद्या वाचं परमव्योम-सस्थामधिकृत्य सा नित्येत्याह मन्त्र-वर्ण । सर्वस्यापि वेदस्य नित्यत्व परमव्योमप्रभवत्वात् कीर्तितम्। "तस्मै नूनमभिद्यवे वाचा विरूप नित्यया वृष्णे चोदस्व सुष्टुतिम्॥" (८-७५-६), इति ऋचो व्याख्याने सायण-भाष्यमपि एवमुपपद्यते । "नित्यया उत्पत्तिरहितया वाचा मन्त्ररूपया" इति सायणः। अस्मदुक्त-रीत्या नानुपपत्तिर्वेदनित्यत्व-ऋषिकर्तृकत्वयो । अत एव महाभाष्यकारः, 'तेन प्रोक्तम्' (४-३-१०१) इति पाणिनीयसूत्र-व्याख्याप्रसगे "प्रोक्तग्रह-णमनर्थकम्" इत्यारभ्य अन्ते ब्रूते—"छन्दोर्थं तर्हीद वक्तव्यम्। न हि छन्दासि क्रियन्ते नित्यानि छन्दासि । छन्दोर्थमिति चेत् तुल्यम्। ......ननु चोक्तम् नहि छन्दासि क्रियन्ते नित्यानि छन्दासीति । यद्यप्यर्थो नित्यः या त्वसौ वर्णानुपूर्वी सा अनित्या । तद्भेदाच्चैतद् भवति"। अत्र कैयटस्य टीका 'तद्भेदादानुपूर्वीभेदात्' 'प्रपूर्वो वचि प्रकाशने अध्यापनरूपे वा' अत्र वर्णानामानुपूर्वी न नित्या इति वेद-शब्दार्थ-नित्यत्वमभ्युपगच्छन् भगवान् पतञ्जलि पदवर्ण-वाक्यबन्ध-व्यवस्थानित्यता नाङ्गीचकार । सा च व्यवस्था प्रकाशन-रूपा ऋषि-कर्तृका । एव वेदाना कृतकत्वाकृतकत्वयोरुपपत्तिर्द्रष्टव्या । सर्वथा ऋचामसाधारण-कवित्वरूप मन्त्रत्वं उदाहृतैर्विरूप-दीर्घतमसोर्मन्त्र-वर्णैः सुगम

भवति । पर शतश उदाहरणानि वाचो महिमानुवर्णन-पराणि ऋक्-सहिताया द्रष्टव्यानि, विस्तरभयाद् इह नोल्लिख्यन्ते ॥

सम्प्रति ऋचां बाह्यार्थः सायण-भाष्यादवगम्यते। रहस्यार्थस्तु सकेत-पदार्थायत्त इति प्रागुक्त । दुरवगमो मन्त्रार्थ इति निरुक्तकारोऽप्याह । तप.स्थिताना ऋषीणा ब्रह्मपद-वाच्यो मन्त्र. प्रत्यक्षोऽभवत् नान्यथेति यास्कस्याभिप्रायः। तथा चाह—'तदेनान् तपस्यमानान् ब्रह्म स्वयम्भु अभ्यनार्षत् तदृषयोऽभवन् तदृषीणा ऋषित्वम्' (२ ११) । मन्त्रार्थो दुरूह इत्यन्यत्राह—"तस्यास्तपसा पारमीप्सितव्यम्" (१३-१३) इति। वेदार्थाधिगमाय तपस ऋते नास्ति शरणम्, तपोनिष्ठस्यर्षेर्मन्त्रः प्रत्यक्षो भवतीति च यास्क-मत इति विशद भवति। अस्मदुक्त-मन्त्रप्रादुर्भाव-तन्नित्यत्व-कृतकत्वानि न केवल मन्त्र-वर्णैर्निर्णीतानि, कि तु निरुक्त-कारेणापि समर्थितानि भवन्ति। यास्कोक्तीरेव समर्थयति बृहद्देवता। 'न प्रत्यक्षमनृषेरस्ति मन्त्रम्' (नपुसकमार्षम्) इत्याह (८-१२९), ऋषेर्दर्शन-सामर्थ्यं, त्रय्या प्रयोजनम्, सम्यगनुष्ठिताना कर्मणा फलमित्येवमादयो बृहद्देवताया प्रतिपादिता. वेदरहस्यार्थ-पक्ष पोषयन्तीति न सशय । अत्रेमे श्लोका उदाहार्याः—

७. १३० "योगेन दाक्ष्येण दमेन बुद्धचा बाहुश्रुत्येन तपसा नियोगैः ।
उपास्यास्ताः कृत्स्नशो देवताया ऋचो ह यो वेद स वेद देवान् ॥

१३१ मन्त्राणा देवताविद् य. प्रयुङ्क्ते कर्म कर्हिचित् ।
जुषन्ते देवतास्तस्य हविर्नादेवताविदः ॥

१३२ अविज्ञातप्रदिष्टं हि हविर्नेहेत दैवतम् ।
तस्मान्मनसि संयम्य देवता जुहुयाद्धविः ॥

१३३ स्वाध्यायमपि योऽधीते मन्त्रदैवतविच्छुचिः ।
स सत्रसदिव स्वर्गे सत्रसद्भिरपीडचते ॥"

अथेदमवधारणीयम् । यद्यपि वेद-मन्त्रस्य पवित्रत्व-शक्तिमत्त्वादिक मन्त्रदृष्टे. गूढार्थभूत-आध्यात्मिकादि-तत्त्वमूलकमेव भवति, तथाऽपि बाह्यार्थ-पक्षेऽपि यज्ञादन्यत्रोपयोगाय कल्पते। इदमेव मूल भवति तस्य ऐतिह्यस्य,

येन अलौकिकेनोपायेन लौकिका अर्था अपि साध्यन्त इति रूढा प्रतीतिः। इदमेव मूलं शौनकीय-ऋग्विधानादि-ग्रन्थस्य, यत्र विविधपुरुषार्थ-साधनोपयोगित्वेन कल्पा प्रोक्ता। इदमपि तथ्यं यद्यास्केनोच्यते—"उच्चावचैरभिप्रायैः ऋषीणां मन्त्रदृष्टयो भवन्ति" इति। तदेव बृहद्देवताप्याह। 'अर्थेप्सवः खल्वृषयः छन्दोभिर्देवता पुरा। अभ्यधावन्निति च्छन्दोमध्ये त्वाहुर्महर्षयः' (८-१३७) इति। यद्येव लौकिकार्थानुद्दिश्यापि मन्त्राः प्रवृत्ताः, कथं तर्हि परम-पावनो वेदः अध्यात्मनिष्ठाविशेष-रहस्यानां निक्षेप इत्युच्यत इति चेन्नेहासङ्गतिः। प्रागेवोक्तं गूढार्थ एव परमार्थो वेदानां स्थूलार्थस्तु कर्मसु प्रयोजनवान् पुरुषार्थसाधनेषु वेति। यद्यप्यापाततः ऋषीणां अभिप्रायेषु उच्चावचत्वं स्पष्टमेव भवति, तथाऽप्यन्तरर्थ-विमर्शे शपथाभिशाप-निन्दा-प्रशंसादीनां आध्यात्मिक-निष्ठा-चरित्र-सम्बन्धित्वमवदातं भवेत्। स्थूल-विचारिणां पाश्चात्यानुयायिनां वा पक्षे ऋषीणां वैमत्यमेवोपस्थितमिति नात्र चित्रम्। यद्यपि न वयं सर्वेऽपि मन्त्र-द्रष्टारः सम-कालिकाः समान-निष्ठादशाः मन्त्रान् अदर्शन्निति ब्रूमहे, तथाऽपीदं तथ्यं प्रतिपादयामः। ऋषयः सर्वेऽपि समानमेव संकेतपदार्थ-समुदायं समानमेव बाह्याभ्यन्तर-यागं समानमेव भूरादिलोक-संस्थानं समानमेव देवता-तत्त्वं समानमेव परमं पुरुषार्थं च विज्ञाय स्वनिष्ठादशा-विशेषापेक्षितार्थ-साधनाय देवान् अयजन्निति संकेतरूप-गूढार्थ-तत्त्वान्वेषणपराणां प्राज्ञानां अयं समीचीनः पन्थाः परिस्फुटो भवेदिति दिक्॥

ऋचः प्रमाणं वेदरहस्ये

अथ तां रहस्य-भाषामधिकृत्य विचार्यते, यत्र गोपितो भवति मन्त्रार्थः। तच्च रहस्यं संकेत-रूपेण केन वाऽप्याकारेण तथाऽऽच्छादितं यथा स्थूल-धिया संकेतार्थोपस्थिति-शङ्काऽपि न जायते, यत् संकेत-शब्दाः बाह्यार्थाभिधायकाः सुतरां उपपन्ना एव प्रायो लक्ष्यन्ते। संकेताश्च याग-सम्बन्धिनः लौकिकाः पदार्थाः ब्रह्माण्डप्रकृति-विलसितानि वा भवन्ति।

अथवा कश्चन मूढधी. मन्त्र-प्रतिपादिता अग्न्यादयो देवा केऽप्यमानुषाः पुरुषा भूताग्नि-वाय्वादित्य-मरुत्-पर्जन्यादिवेषेण प्रत्यक्ष-दृश्येनावस्थिता इति वा प्रतीयात्। तदिह प्रथम कि तद्रहस्य भाषित वेदे द्रष्टव्यम् ? यदि वेद एव रहस्य-वागुल्लिखितेति निश्चयो लभ्यते, तत पर कथ तद्गोपनं साधितमिति सकेत-पदार्थ-व्यवस्थां परीक्षामहै।।

तपोनिष्ठानामृषीणा देवताभि सह व्यवहारे तदर्थ-प्रकाशने च रहस्य-भाषा व्यवस्थापितेति निर्णेतु प्रमाणमस्ति चेत् तत् प्रथम मन्त्रदृष्टिष्वेव स्यात्, ऋषि-वाक्येषु एव द्रष्टव्यम्। ऋग्वेद-सहिताया रहस्यपदार्थ-प्रसङ्गेषु किमुद्दिश्य रहस्यार्थ-पर पद प्रयुज्यत इति विचार्यमाणे, कोऽप्यसुरो देवो वा किमपि स्थानं कोऽपि लोको वा तिरोहितो न दृश्यत इति वक्तव्ये अन्तर्हित-गूढरहस्य-अदृश्याद्यपरपर्याय-निण्यपदं प्रयुज्यते। क्वचिद्देवतासान्निध्य-सम्पादिका वाच निर्दिश्य प्रयुज्यमान "नाम" अपि हृदि गुहाया गूढमन्तर्हितं रहस्यं इति वा कीर्त्यते। वेदितव्यानि ज्ञानानि स्तोत्र-पराणि वचासि च निण्यपदार्थभूत-रहस्यानीत्युच्यते। निरुक्त-पठिताना षण्णा अन्तर्हित-नाम्नामेक निण्य-पदम्। इद च प्रसङ्ग-वशात् गोपित अन्तर्हितं तिरोहित अदृश्य रहस्यं इति प्राय समानार्थेषु वेदे प्रयुक्तमीक्षितव्यम्। इद च पदं सम्प्रति परीक्ष्य वेदर्षय. स्वप्रयुक्त-भाषाया किमपि रहस्य निक्षिप्य बहिर्मुख-मतिभ्योऽपक्वेभ्यश्च गोपायाञ्चक्रुरिति निरूपयिष्यामः। इद चात्र न. सुदैवम्, यत् सन्दर्भ-वशात् सविमर्शमविमर्शं वा इच्छानुसारेण वेद-पदानां अर्थान् व्याचक्षाणः सायणः निण्य-पदस्य एक-रीत्या अन्तर्हित अदर्शनं गतं वेत्यर्थं व्याचष्टे। निण्य-पदार्थं साधु व्याकुर्वन्नपि प्रसक्त-वाक्य-तात्पर्य स्वोद्देशस्यानपेक्षितमपि यथेच्छ प्रतिपादयतीति प्रथम दर्शयिष्यामः। निण्यपद-प्रयोगस्थलेषु एकत्र अन्यथा व्याख्यासीत्। तथा व्याख्याने प्रमाण न दत्तम्, नापि प्रयोजनम्। प्रमाण दत्त चेत् तत्प्रमाण-वचनं अन्यथा गृहीतम्। "निण्यम्" निर्णामधेयमित्याह। हिरण्य-स्तूपस्य ऐन्द्रेषु सूक्तेषु इय ऋग्भवति—"अतिष्ठन्तीनामनिवेशनाना काष्ठाना मध्ये निहितं शरीरम्। वृत्रस्य निण्यं विचरन्त्याप· दीर्घं तम आशयदिन्द्रशत्रुः" (१-३२-१०)। अत्र स्थूलोऽर्थ. सायणीय-पदप्रयोगा-

नुपयुज्य दीयते। अतिष्ठन्तीना स्थिति-रहिताना अनिवेशनानां उपवेशन-रहिताना (प्रवहणस्वभावत्वात्) काष्ठाना अपा मध्ये निहित निक्षिप्त वृत्रस्य निण्यं निर्णामधेय शरीर आप विचरन्ति विशेषेण पर्याक्रम्य प्रवहन्ति। इन्द्रशत्रु वृत्र (जलमध्ये प्रक्षिप्ते सति) दीर्घं तम. दीर्घनिद्रात्मक मरण यथा भवति तथा आशयत् सर्वत. पतितवान्। अत्र अप्सु मग्नत्वेन गूढत्वात् तदीय नाम न केनापि ज्ञायते। तस्मात् निण्य निर्णामधेयमिति सायणीय विवरणम्। का नाम विवक्षा? पश्यामस्तावत्। इन्द्रो वृत्र जघान, तस्य देह-पाते तम शरीर तस्य दीर्घनिद्रामवाप। तददृश्यमभवत्। गाढमध. पतने उपरि निरन्तर अपा प्रवाहे, तच्छरीर-मन्तर्हितम्। अत्र अदृश्यमभवदित्युक्तौ ऐतिहासिक-पक्षस्य आधिभौतिक-पक्षस्य वा का हानिः? मेघेषु इन्द्रायुधेनाहतेषु तत्र बन्धिता आपो निर्मुक्ता भवन्ति। तासामावरक वृत्र-शरीरमध· पतति, उपर्यापः प्रवहन्ति, तस्मादन्तर्हितमदृश्यं एव तच्छरीरम्। कुतस्तर्हि नाम-शून्यमित्यभिप्रैति स्म सायण? सरलेनैव पथा अर्थ-सामञ्जस्ये सिद्धे "गूढत्वात् तस्य नाम न केनापि ज्ञायते" इति कुतोऽय द्राविड-प्राणायामः? न वा निण्य-पदस्य निर्णामधेय-पर्यायत्व निघण्टु-पठितम्। यास्क एनामृचं उदाहार्षीत्, तत्र "निण्य निर्णामम्" इत्याह। निर्णाम-पदार्थ. दुर्गाचार्य-व्याख्यानाद् अवगम्यते "येनासौ नीचैर्नमति" तं प्रदेश विचरन्तीति दुर्गः। नीचैर्नमनेन गन्तव्य निम्न स्थल निण्यमिति विवरण अनुस्वारान्तस्य "निर्णामं" इति पदस्य युक्त भवति। नामधेयार्थे तु "निर्णाम" इति नकारान्त-नपुसकलिङ्ग स्यात्, न तु निर्णाम इति अनुस्वारान्तम्। तस्मादत्र यास्कमेव भ्रमादुदाजहार सायण.। एव व्याख्याय कथं निर्णामधेयोऽभूद् वृत्र इति चेत् सोऽत्यन्त तथा मृतः यथा तस्य नामापि स्मृतिपथादपगतं किल! एव स्व-पक्षस्यानपेक्षितमपि क्लिष्टं व्याख्यान शतशो दृश्यते सायण-भाष्य इत्यल विस्तरेण ॥

निण्य अन्तर्हितमित्यसन्दिग्धम्। सर्वत्र सायणः निघण्टु-पठितार्थमेव स्वीकृत्य यास्कं च प्रायश उदाहरति। अन्तर्हित-पदार्थ. गूढ-रहस्याद्य-पर-पर्यायो बोध्यः। कौत्सस्य अग्नि-सूक्तस्य व्याख्याने 'निण्य' रहस्य

'अन्तर्हित' इत्येवाह—"क इम वो निण्य आ चिकेत वत्सो मातॄर्जनयत स्वधाभि" (१-९५-४)। ऋषि पृच्छति, युष्मासु को वा रहस्य-मग्नि जानाति यो वत्स स्वधापदवाच्य-स्वधारणसामर्थ्यधर्मै. मातॄरज-नयदिति। एव न केवल असुरे वृत्रे अन्तर्हिते निण्य-पद प्रयुक्तम्, अपि तु अप्सु वनेषु वा गूढमग्निमावेदयितुमपि प्रयुज्यते। क्वचित् किमपि स्थान कमपि लोक वा गूढ अभिधातु निण्यपद प्रयुक्तम्। काश्यप. सोम सम्बोधयति—"तव त्ये सोम पवमान निण्ये विश्वे देवास्त्रय एकादशास" (९-९२-४)। अत्र रहस्य स्थानं सोमस्योल्लिखित यत्र त्रयस्त्रिशद्देवा स्वधाभिस्त मृजन्तीति मन्त्रस्य उत्तरार्धे पठ्यते। जीव आत्माऽपि अन्तर्हित उक्त। अत्र दीर्घ-तमसो मन्त्र-दृष्टिर्भवति—"न वि जानामि यदि वेदमस्मि निण्यः सन्नद्धो मनसा चरामि" (१-१६४-३७)। वासिष्ठ-मण्डले शाखा-सहस्रात्मतया वितत तद्रहस्य 'निण्य' हार्द-साक्षात्कारै सत्य-दर्शनैरुपा-यैरधिगम्यत इत्युक्तम्। "त इन्निण्य हृदयस्य प्रकेतैः सहस्रवल्शम-भिसञ्चरन्ति" (७-३३-९)। वसिष्ठ मारुते सूक्ते 'मरुता रूप-वाहनादीनि साश्चर्यं पश्यन् धीर एव इमानि (निण्यानि) रह-स्यानि जानाति इत्याह—"एतानि धीरो निण्या चिकेत पृश्निर्यद्दूधो मही जभार" (७-५६-४)। पुनश्चान्यत्र वशिष्ठ मित्रावरुणौ सम्बो-ध्य प्राह—'अस्माक रहस्यानि स्तोत्राणि युवयोर्विदितानि' इति। 'न वा निण्यानि अचिते अभूवन्' (७-६१-५)। "निण्यानि रहस्यान्यपि स्तोत्राणि" इति सायण। यत्र प्रत्यक्ष गूढ उद्देश्यपूर्वक गोपित रहस्य वा तदभिधातु निण्यपद प्रयुक्त वेदे इति निदर्शनायोक्ता-न्युदाहरणानि पर्याप्तानि। "अमूरा विश्वा वृषणा" इत्यस्या ऋचः (७-६१-५) तात्पर्ये परीक्षिते, रहस्य मन्त्रार्थं विजानन्ति देवाः यत्र किमपि तेषा दृष्टेरपवारयितु शक्य, यच्च रहस्य जन-सामान्याद् बहिर्मुख-बुद्धे रक्षणाय आच्छादित इति तात्पर्यं स्पष्ट भवति। अरविन्द-श्रीचरणै वामदेव-सूक्तस्था "निण्या वचासि" इति वाक् निस्सशय वेदभाषा-रहस्यमुद्घाटयतीति निरूपितम्। सेयं मन्त्र-दृष्टि.

भवति वामदेवस्य—"एता विश्वा विदुषे वेधो नीथानि अग्ने निण्या वचांसि । निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः" (४-३-१६)। सायणीय-विवरणार्थानि पदान्युपयुज्य अस्यार्थोऽत्र समस्यते। वेध विधात हे अग्ने, विदुषे कवये (तुभ्य) नीथानि (फलप्रापकाणि, सुप्रणीतानि वा) "निण्या" गूढानि निवचनानि नितरा वक्तव्यानि काव्यानि कविभि. क्रान्तदर्शिभि मेधाविभि कृतानि "एता विश्वा वचांसि" एतानि सर्वाणि वाक्यानि "मतिभि. उक्थै." मननीयै स्तोत्रै शस्त्रैश्च (सहित) विप्र प्राज्ञोऽह अशंसिषं अवोचं, तानि सेवस्व । अन्यश्च मन्त्र इह वामदेवस्योदाहार्य । तत्र इन्द्रेण क्रियमाण सोम-पान रहसि निर्वर्त्यत इति दृष्टान्तोदाहरणेन प्रतिपाद्यते, यथा ऋषि वेदितव्यानर्थान् रहसि साधयति, तथा सोमम्न्यैरविदितमेव रहसि पिबतीन्द्र इति । "कविर्न निण्य विदथानि साधन् वृषा यत् सेक विपिपानो अर्चात्" (४-१६-३) ॥

निण्य-पद रहस्यार्थं सोदाहरण व्याख्यात, येन वेद-भाषाया रहस्य ऋषिभि निक्षिप्तमित्यसन्दिग्धमवगत भवति । तच्च रहस्य क्वचिद्देवता क्वचिदसुरः अन्यत्र ज्ञान सत्य कमप्यर्थमुद्दिश्य भवतीति न विस्मार्यम् । ऋक्संहिताया अन्यानि च पदानि रहस्यार्थ-द्योतकानि प्रयुज्यन्ते । अत्र द्वित्राण्युदाहरणानि दीयन्ते, यतोऽपि वेद-मन्त्रेषु रहस्य निक्षिप्तमिति ज्ञायेत। गुहा-गुह्य-अपीच्यानि क्वचित् प्रतीच्यं अपि रहस्यार्थे प्रयुज्यन्ते । स्वगुण-क्रियाद्योतकैः उपयोग-विशेषायत्तैः उक्थ-शस्त्र-स्तोम-गीर्-वाग्-वाणी-ब्रह्म-मन्त्रादिपदै ऋग् व्यवह्रियत इति विदित-चरमेवैतत् । अपि तु सन्ति मन्त्रा यत्र गूढभाषा-कलितां स्तोत्र-वाचमावेदयितु नाम-पद प्रयुज्यते । "नाम" इत्यभिधानवाचकं नामधेयमित्यत्र न विवादः । वेदे देवताया नाम न केवलं अन्याभ्यो देवताभ्यो व्यावर्त्य कामपि देवता-व्यक्ति निर्देष्टु प्रयुज्यते, किं तु प्रकृत देवताव्यक्तिविशेष विज्ञापयितु सन्निधापयितु वा या शक्तिरपेक्षिता भवति ता बिभर्ति तन्नाम । यत. तद्देवेभ्यो नम-

नाय साधन भवति ततस्तन्नामेत्युच्यते । नमन-साधन नामेति सायणीय-व्याख्यानेऽपि दृश्यते । तस्मान्नाम-पद देवताराधन-साधनभूत सर्वाङ्गप्रणाम आविष्कुर्वन्त मन्त्रदृष्टिरूप स्तव लक्षयतीति ग्राह्यम् । "नम उक्ति विधेम" इत्यादावपि देवता प्रति सर्वथा प्रह्वत्व अनहङ्कृतेर्देवात्मभाव सम्पिपादयिषोर्भक्तस्यर्षेर्ज्ञेयम् । तस्मात् नमन-साधन 'नाम' स्तोत्रपर्यायतया वेदे प्रयुज्यमान ऋग्भ्य एवावगम्यते । तत्रापि तच्च नाम क्वचित् गुहाया निहित गूढ रहस्यमिति वर्ण्यते । क्वचिदपीच्यशब्दविशिष्ट नाम-पद प्रयुक्तम् । अपीच्य निण्यमिव अन्तर्हितनामैव भवति । नैकेषु मन्त्रेषु रहस्य नाम रहस्य स्तोत्र वा अपीच्यनामप्रयोगेणावेदित लक्ष्यते। गृत्समदस्य मन्त्रदृष्टिर्भवति—"तदस्यानीक उत चारु नाम अपीच्यं वर्धते नप्तुरपाम्" (२-३५-११)। अपा वत्सस्य शोभन मुख रहस्य नाम अन्तर्हित स्तवात्मक नाम च वर्धते इति भावः। स्थूलपक्षे यः कोऽप्यस्तु नामशब्दार्थ., सोऽपीच्यपदार्थ-विशिष्ट इति तु असन्दिग्ध भवति। नाभाक ऋषि· वरुणं स्तौति—"यो धर्ता भुवनाना य उस्राणां अपीच्या वेद नामानि गुह्या। स कवि काव्या पुरु रूप द्यौरिव पुष्यति नभन्तामन्यके समे" (८-४१-५)। अत्र इमानि पदान्यवधेयानि—'अपीच्या नामानि गुह्या कविः काव्या' इति । इदं च तात्पर्यं लक्षणीयम्। यो वरुण· सर्वेषा भुवनाना धारक देवाधिष्ठानभूत-रश्मिसमूहोपलक्षित-ज्ञानप्रकाशाना रहस्यानि गुहा-हितानि नामानि (स्तोत्राणि वा) जानाति, स कवि. क्रान्त-दर्शी काव्यानि कवि-कर्माणि पुष्यति, यथा द्यौ· पुरु-रूपं पोषयतीति संक्षेपार्थ.॥

अस्मिन्नेव सूक्ते—"स समुद्रो अपीच्यस्तुरो द्यामिव रोहति" (८-४१-८) इति अन्तर्हितो रहस्य-समुद्रो वरुण इत्युक्तम्। कविर्भार्गव ऋषिः मातापित्रोः रहस्य नाम पुत्रो धारयतीत्याह—"ऋतस्य जिह्वा....... दधाति पुत्र पित्रोरपीच्य नाम" (९-७५-२) "सदा ते नाम स्वयशो विवक्मि" (७-२२-५) इति वासिष्ठमन्त्र-व्याख्याने "तव नाम स्तोत्र सदा सदैव ब्रवीमि" इति सायणः। पुनश्च "मर्ता अमर्त्यस्य ते भूरि नाम मनामहे। विप्रासो जातवेदस." (८-११-५) ॥ 'भूरि नाम

मनामहे' विस्तृत स्तोत्र जानीम इति सायण.॥

बहव सन्ति मन्त्र-वर्णा सहितायाम्, यत्र नाम-पद देवताव्यक्ति-विशेष प्रति विज्ञापनाय प्रयुज्यते, ऋच स्तोत्र-वाच द्योतयितु चोपयुज्यते। द्विधाऽपि तद्रहस्य अन्तर्हित गहन वेत्यर्थे वर्तते। कदाचित् प्रतीच्य-पदमपि तिरोहित-रहस्य-गोपिताद्यर्थे व्यवहृत पश्याम। पर तु आभिमुख्ये अन्तर्मुखत्वे वा लोक इव वेदेऽपि भूय प्रयुक्त भवति। अन्तर्मुख-त्वार्थे प्रत्यगात्मादि प्रयोगोऽद्याऽपि वर्तते। प्रत्यङमुख-पराङमुख-शब्दौ अन्तर्मुख-बहिर्मुख-वाचकौ विदितचरौ। उपन्यस्तमिद सर्वं वेद-भाषाया रहस्यमस्तीति बह्वृचसहिताप्रमाणपूर्वक निरूपयितु पर्याप्त भवेद्विचार-रसिकाना जिज्ञासूनाम् ॥

अथ तद्रहस्य परीक्ष्यते। तत् कीदृश, केनाच्छादनेन अन्तरर्थभूत तत् सव्रियते ? प्रागुक्त सकेत-पदार्थरूप तदावरणमित्याचक्ष्महे। यद्यपि अन्तरर्थ. परमार्थो गोप्य-विद्याप्रवृत्ताना अध्यात्म-निष्ठाना विदित उपयु-क्तश्च भवति, बाह्योऽर्थ सकेत-रूप स्थूल कर्म-पराणामुपयुक्तश्चेत्युक्तं, तथाऽपि बाह्योऽर्थ सर्वत्र सकेतरूपेणैव साध्यत इति नियमो न भवति। सकेत-निरपेक्षनेव बाह्याभ्यन्तरार्थ-द्वय मन्त्राणामनेकत्र निष्पन्नं भवति। तत्र मुख्य साधन कतिपय-पदाना द्व्यर्थता बह्वर्थता वा प्रसिद्धा वेदे। अत्रेमान्युदाहरणानि भवन्ति—'धी' इदं च पद लोके वेदे च बुद्धि-वाचक प्रसिद्धम्। धी-शब्द कर्मार्थेऽपि गृह्यते वेदे। तस्मादन्तरर्थे सर्वत्र ज्ञानवृत्ति-विशेषतयैव व्याख्यायते। बाह्ये तु धियः कर्माणीति व्याचक्षते, न तु सर्वत्रेति नियम.। केतुरिति प्रज्ञापकोऽन्तर्ज्ञानविलास-विशेषः गूढार्थ-पक्षे, बाह्य-पक्षे तु केतूना धात्वर्थानुगमेन प्रज्ञापकत्वे प्रोक्तेऽपि अत्यन्त-स्थूलतया रश्मिभि' प्रकाश-दानात तेषा प्रत्यक्ष जगत् प्रति प्रज्ञापकत्वाच्च केतवो रश्मय उच्यन्ते। अत्रापि न नियम, नैकः केतु-पदार्थ. कर्मपर-व्याख्यातृणाम्। 'श्रव:' इद च शृणोति-धात्वर्थ-सम्बन्धिना श्रुति-श्रोत्र-श्रवणादीनामेक पदम्। अन्तःश्रवण दिव्य वा देवतानुग्रहान्निष्ठाविशेष-लब्धाद् ज्ञान-बलावेशाद्वा सिद्ध श्रवणं इति रहस्य-सम्प्रदायार्थ। स्थूल-पक्षे कीर्तिरिति स्यात् न्यायतः, कीर्तेः सर्वत्र

श्रूयमाणत्वात्। क्वचिदन्नमपि व्याचष्टे सायण, पुनरिहापि नास्ति नियम.। 'ऋतु·' प्रज्ञा, अध्यवसायात्मक प्राज्ञमिच्छा-बल वा सर्वत्र अन्तरर्थ-प्रतिपत्तौ। स्थूल-पक्षे तु न नियम.। क्वचित प्रज्ञा क्वचित् याज्ञिक कर्म, अन्यत् किमपि वेच्छानुसारेण व्याहरति सायण·। 'ऋतम्' रहस्यार्थाधिगमे प्रधान-तममिद पद, अन्तर्हिताना वेदार्थाना अधिगमाय प्रथम द्वारमिति वक्तव्यम्। सत्य आविर्भूत सत्य वा तद्धर्मो वा ऋत-पदेनोच्यते, नान्यथा गूढार्थप्रकाशन-पद्धतौ। स्थूल-पक्षे क्वचित् ऋतमुदक भवति, यज्ञो भवति, अन्यत्र अन्यत् किमपि भवति, किं वा न भवेन्निरङकुश-कर्मपरता-प्रतिपादनोत्साहसमीरिते सायणीये भाष्ये ? एवमन्यानि पदान्यपि सकेत-रूप विनैव बाह्याभ्यन्तरार्थ-साधकानि वर्तमानानि यथावसर ऋचा व्याख्यानेषु प्रसज्यन्त इति नेह विस्तर इष्यते। इदमत्रावधेयम्। इदमेव महद् बल अन्तरर्थविवरण-सरणे, यद् ऋतादि-पदाना एकैकस्यापि एकरूपतया नियमेनार्थ-ग्रहणात् सर्वत्र गूढार्थानुसारेण तात्पर्य-सङ्गतिः सुलभा लक्ष्यते। स्थूलपक्ष-रीत्या तु बहुषु स्थलेषु न केवल भाव-दारिद्रच कि तु तात्पर्यमसङ्गत च भवतीति पुरस्ताद्व्याख्याने दिङमात्र वा प्रदर्शयिष्याम·॥

अथ सकेता.। ऋतादिपदान्यसकेत-पदान्यपि अन्तरर्थ-साधनान्युपपादितानि। अन्यानि पदानि सकेत-रूपाणि गवाश्व-घृतादीनि वर्तन्ते। एषामेकैकमपि आन्तरस्य प्रपञ्चस्य सत्यस्य भावस्य पदार्थस्य वा बाह्यं संकेत-रूप ज्ञेयं भवति। अत्र उदाहरणानि भवन्ति। 'गौ.' इति विशिष्ट आद्य पदम्। यद्यपि लोक इव वेदेऽपि गोपद रश्मिः वाक् चतुष्पाद्विशेषः इत्याद्यर्थेषु वर्तते, तथाऽपि गूढार्थ-पक्षे किरणोपलक्षित-अन्त.प्रकाशार्थे प्रयुज्यते। तस्य संकेत. गौरिति चतुष्पाद्बाह्यो ग्राह्यः। यद्यपि गो-पदस्य श्लिष्टतया द्व्यर्थ. सिध्येत्, तथाऽपि संकेतरूपैव गौर्ग्राह्या, गोपर्याय-धेन्वादीना गोविकार-दुग्ध-घृतादीना च सकेत-रूपतया मन्त्र-वर्णेषु प्रयोग-बाहुल्यात्। तादृश-स्थलेषु सकेत उज्झित्वा तात्पर्यान्वेषणे लाभस्तु असत्यः शोचनीयश्च भवेत्। मन्त्र-द्रष्टार ऋषय असम्बद्ध-प्रलापिन उन्मत्ता इति वा सिध्येत्। 'अश्व.' बलस्य सकेत·, अद्यतने युगेऽपि

नव्याना व्यवहारे इयदश्व-बलमिति बलप्रमाण-गणनाया आहु। इदं च बलसकेत-भूतत्व अश्वस्य चिरन्तनमिति स्मार्यम्। 'आप.' जीवन-रस तच्छक्ति-विशेषाणा सृष्टिकार्य-स्थिताना विश्वमूलतत्त्व-शक्तीना च सकेतः। 'नद्य' 'सिन्धव' सर्जनपोषण-शक्तीनाम्। 'समुद्र' अखण्डसत्त्व-स्वरूपं, यस्मादुदेति सूर्यात्मा मत्य। 'पर्वत' पर्ववान् सानुमान् सृष्टस्य भूम्यादे-र्जगत. बहु-प्रस्थस्य उपर्युपरि सानव इवावस्थितस्य सकेत। 'गुहा' रहस्य-स्थानस्य, सर्वभूत-मूलस्थान-भूतस्य हृदयस्य सकेत। इमानि बहिरुपस्थितानि वस्तुरूपाणि वेद-ऋषिभि स्वोद्दिष्टानर्थान् आविष्कर्तुं निरायासेनोपयुक्तानीति सावधानावलोकने स्पष्ट भवेत्। अकृत्रिम-धिया आदि-कवीना अन्तरङ्गेषु समुद्रादीनामखण्डसत्त्व-स्वरूपादिभि पद कृत-मिति नात्र चित्रम्। तथा च, अपरिमेयत्व-गाम्भीर्यादिरखण्डद्रव्य-समृद्धिर्वा समुद्रस्य, निरन्तर-वहनाप्यायनादिशीलता सिन्धूना, जीवनाधारता वा अपा, एवमन्येषामभित. सता चराणा स्थिराणा वा गुणक्रिया-विशेषा. सर्गस्य मूल-तत्त्वानि सूक्ष्मगहन-प्रदेशेषु विगाह्य अन्तरे प्रकृतौ देवताकार्य-विलसितानि पश्यतामृषीणा स्वानुभव-सदृशा सकेता अभूवन्। पर-दैवतं प्रति यात्राया वेद-कवे दर्शन-प्राप्ताना सत्यार्थाना सूक्ष्माणामसाधारण-भावाना आविष्करणाय स्थूलानि सरित्समुद्र-गवाश्वप्रभृतीनि निसर्ग-सिद्धानि बिम्बानि अप्रयास-प्रवृत्तान्यासन्। तथा मन्त्र-वाग्भिर्गूढार्थानामाविष्करण ऋषे. स्वोपयोगाय अन्येषा तादृशाध्वचराणामनुचराणा वा प्रयोजनाया-कल्पिष्ट। इद च सकेत-बिम्बाना परम प्रयोजनम्। तानि हि स्वभावैरिष्टार्थान् प्रतिपाद्य विवरणमन्तरेण गाढ सस्कारमात्मनि द्रष्टरि विदधते। उत्तर-युगेषु बुद्धि-प्रधानेषु साहित्याभ्युदये भ्राजमानेऽपि बिम्बैः विना प्रायो भावाविष्कारो न घटतेऽद्याऽपि। तत्रापि गुणक्रिया-विशेषधर्मारोपणेन रूप्य-रूपकभाव प्रतिपाद्य इष्टमर्थ बोधयन्ति कवय.। वेदे तु सकेतरूप-ग्रहणेन रूप्ये रूपक-धर्मारोपस्य नास्त्यवसर। पर्वतबिम्ब-प्रदर्शनमात्रेण अचलत्व-जीवन-प्रवाहप्रभवत्व-बहुप्रस्थाधिरोहसानुमत्त्व-उत्तुङ्ग-त्वादय अनभिहिता एव साक्षादुपस्थिता प्रभवन्ति हृदय प्रवेष्टुम्।

अपरं चेदं बोध्यम । वेदनात्मकाद् भावादनुभव-विशेषाद्वा धीवृत्त्यात्मकं ज्ञानं (बौद्धेऽस्मदीये युग इव) न पृथक्कृत वैदिके युगे, यत्र वेदन बुद्धि· उभे अपि सुसंगते निरन्तरे चाभूताम् । यानि सत्यानि अवगन्तु बुद्धि· प्रवर्तते, तानि स्वरूपावस्थितानि घनान्यनुभव-वेद्यानि भवन्ति, न पुनस्तानि केवल वृत्त्यात्मकतया गृह्यन्ते । तस्मात् सत्य घन सर्वदा स्वरूपावस्थित अनुभवैक-वेद्य धीवृत्ति-भावना-विषयभूत च भवति । यच्च सत्यमस्माकं प्रत्यक्ष भवति, यच्च भावना-गोचर वा, तद्वस्तुत· स्वरूपावस्थित ज्ञेय, तस्य बाह्य-तलमेव नः प्रत्यक्ष भवति, तस्य भावनाऽपि छायेव विदूरा मानसी वृत्तिः । यत्किमपि सत्यं प्रति आद्यानामृषीणा बुद्धिस्थ-वृत्ते हार्द-भावस्य च सांगत्यात् भावानुभव-धीवृत्त्योर्द्वैधीभावव्यवहारस्य नासीत्प्राबल्यम् । ऋषिभि· प्रयुक्ताः सकेताः युगपदनुभव-धीवृत्त्योर्गोचराः समपद्यन्तेति सक्षेपार्थ ॥

अथ नैक-विधाः सकेता । प्रत्यक्षे स्थूले जगति स्थिताना पर्वतादीनां सकेतोपयोगित्वमुक्तम् । एषा सर्वेषा समान-वर्गता ज्ञेया । प्रायशोऽयमेव सकेत-वर्गः मन्त्र-दृष्टिषूपयुक्तः प्रागस्माभि· व्याख्यातः, येनावगतेन गूढार्थप्रवेश-पद्या सुगमा भवेत् । अन्य-विधाश्च सन्ति सकेताः, ये च न भवन्ति बाह्य-जगत्सम्बन्धिनः, किं तु ऋषिभिः चर्यमाणे रहस्याध्वनि लब्धाश्चार्था ज्ञान-चक्षुर्दृष्टै लोकान्तर-सम्बन्धिभिः बिम्बैः भाषा-स्थानीयैरावेद्यन्ते । स्थूलात् जाग्रत्प्रपञ्चादुपरिष्टात् स्थितानां विपुलतरप्रज्ञाशक्ति-विलासक्षेत्रभुवा सम्बन्धिनो गहानार्था स्वय ऋषिदृष्टैः बिम्ब-विशेषैराविर्भवन्ति । तस्मात् तादृशानां रूपाणामेवार्थाभिधायकत्वं सिद्धम् । तथा-विधानि रहस्यानि ऋषेश्चक्षुष· प्रत्यक्षाणि भवन्ति । एतद्वर्गीयाः संकेताः देवताविशेष-वर्ण-वाहन आकृति-व्यापारादि-वर्णनपरा· मन्त्रेषु लक्ष्यन्त इति बोध्यम् ॥

पुरा-युगेषु प्राचीन-मानुषवर्गेषु देवताराधन-पद्धति· सर्वथा संकेतरूप-समृद्धेति नास्ति सशय· । अद्यापि केचन बिन्दु-त्रिकोण-षट्कोण-मण्डलादयो यन्त्रपदवाच्याः तान्त्रिका सकेता रहस्यार्था· पूज्यन्ते ।

अन्ये पुनः पुराणागमप्रसिद्धाः त्रिशूल-शख-चक्र-गरुड-वृषादय अद्यापि उपयुक्ता सुप्रसिद्धा, एतेषा सकेताना क्वचित् पुराणेषु विवरण लक्ष्यते। तान्त्रिक-मूर्त्यादीना सकेतार्थस्तत्र तत्र व्यक्तमव्यक्त वा सूच्यते। ईदृशा सकेताना पूर्वोक्तवैदिक-सकेताना च आधारत प्रयोजनतश्च भेदो वर्तत इत्यवधेयम्। अस्य विषयस्य अत्रानुपयोगाद्विस्तर-भिया च एतावतैव विरम्यते। सर्वथा वेदसूक्तार्थ-विचारे सकेतरूपार्थ-ग्रहण न्याय्यं सुतरामुपपन्नमित्यल बहुनोक्तेन ॥

अथ तृतीयः खण्डः

वेद-रहस्यमधिकृत्य प्रतिपत्तव्योऽस्मत्पक्ष. सविस्तरमुपन्यस्तः। गूढार्थ-विवृतौ सकेतरूप-पदार्थाना स्थान सप्रमाणमुपपादितम्। वसिष्ठ-वामदेवादीना मन्त्र-दृष्टय एवाद्य प्रधान प्रमाण वेदगूढार्थ-सिद्धान्तस्येति निरूपितम्। इत पर वेदमन्त्र-वर्णेभ्योऽन्यत्र वेदगुप्तार्थ-सिद्धान्त गूढमगूढ वा सूचयन्ति प्रोद्बलयन्ति वा प्रमाणान्यस्मिन् खण्डे परीक्षेमहि। अत्र प्रथमं तावत् नैरुक्ताना मतमावेदयतो यास्कस्य कान्यपि वचनानि निरीक्षितव्यानि भवन्ति, प्रसङ्गतस्तस्याशया क्वचिदुल्लिखिता पूर्वम्। अत्र तस्याभिप्रायात् सामान्यतो देवान् मन्त्रान् ऋषीन् मन्त्रार्थ-विवरण चाधिकृत्य सारतो व्याचक्ष्महे। वेदार्थावगमाय मुख्यमङग निरुक्तमिति प्रसिद्धम्। निरुक्त च निर्वचन वैदिक-पदाना इति बोध्यम्। कानि तानि वैदिक-पदानि भवन्ति येषा निर्वचनाय प्रवृत्तो यास्क इति चेदुच्यते। छन्दोभ्य. समाहृतानि स्वाध्यायात्परमार्थ-विचारायोपयुक्तानि निघण्टुपद-वेदनीयानि चिरन्तनसम्प्रदायाध्ययन-क्रमागतान्येव निर्वचन-विषयभूतानीति ज्ञेयम्। अत एव 'समाम्नायः' समाम्नात स व्याख्यातव्य' इति पदाना आम्नानात् समाहार द्योतयितु समाम्नाय-पदेनोपक्रान्त निरुक्तम्। पद-समुदायो निघण्टु पद-निर्वचन निरुक्तमित्युभयोर्विशेषो बोध्यः। तस्मान्नाम-लिङगानुशासनस्यामरसिंह इव न यास्को निघण्टुकारः, किं तु निरुक्त-कार इत्यवधेयम्। तत्रापि बहूना पूर्वेषा निरुक्त-

काराणा मत आश्रित्य तदुक्तीरुल्लिखन् यथामति व्यरचयन्निरुक्त-ग्रन्थम्। यद्यपि नैरुक्त-पक्ष· प्राय स्थूलो बहिर्मुख इत्यसशय, तथाऽपि यास्कोक्तिषु केचनाशा. सलक्ष्यन्ते, ये च भवेयु· अवधान-भाजन वेदरहस्य-जिज्ञासूनाम्। यद्यपि यास्कोक्तानि पदाना निर्वचनानि सर्वत्र उपपन्नानीति न शक्यं वदितु, यद्यपि बहुषु स्थलेषु तन्निर्वचनानि निरकुशकल्पना-साधितान्येवेति वाच्य, तथाऽपि तत्प्रतिपादित वेदपदाना यौगिकत्व नैरुक्त-मत गूढार्थ-चिन्तकानाममूल्य रहस्योद्घाटन-द्वार भवति। वेदपद-यौगिकत्व-प्रतिपादकं नैरुक्त-पक्षमवलम्ब्य वैदिक-धर्मस्य पुनरुद्धाराय दयानन्द-स्वामिभिः प्रवृत्तमिति स्मार्यम्। वेदगुप्तार्थ-विचारे वैदिक-पदाना यौगिकत्व मुख्य आधार-स्तम्भ इत्यय प्रथमोऽशोऽवधेय·। अन्यश्च भवति। वेदे वृत्तान्ता-न्वाख्याने, देवतानां बन्धुत्वादि-वादे वा, न मुख्योऽर्थो ग्राह्य.। गौणी वृत्तिरेवाश्रयणीयेति नैरुक्तः पक्ष। इद च गौणार्थाश्रयणमवश्यमभिमतं च अस्माक वेदरहस्यार्थ-प्रकाशने। पर तु तात्पर्योपपादने सूक्ष्मोऽन्तरर्थो गृह्यतेऽस्माभि., न तु बाह्यः स्थूलश्च नैरुक्तैरिव। मीमासकानामपि स्व-मतानुसारेण गौणा शब्दा इति प्रसग-वशादुदाहृत पूर्वं, इह तत् स्मार्यम्। 'स्वसुर्जारः शृणोतु न.' (ऋग्वेद—६-५५-५) इत्यत्र व्याख्याने यास्क आह—"उषसमस्य स्वसारमाह साहचर्याद्रसहरणाद्वा" (नि. ३-१६)। अन्यत्र इन्द्रशत्रुर्वृत्र इति वदन् आह—"तत् को वृत्रः? मेघ इति नैरुक्ता, त्वाष्ट्रोऽसुर इत्यैतिहासिकाः। अपा च ज्योतिषश्च मिश्री-भाव-कर्मणो वर्ष-कर्म जायते। तत्र उपमार्थेन युद्ध-वर्णा भवन्ति" (२-१६)। यद्यपि बाह्य स्थूल एव भाव. परिगृह्यते निरुक्त-कारेण, तथाऽपि वेदार्थ-विचारे गौणार्थाश्रयणस्याभिज्ञाः पूर्वे श्रुतर्षय इत्ययमंशो-ऽस्माकं मार्गदर्शीत्यनर्घमिद तत्त्वम्॥

एव स्थूलमर्थं मन्त्राणा ब्रुवाणोऽपि दुरूहो दैवत-निर्णय., दुरूहो वेदार्थबोध इति मन्त्र-वर्णानुदाहरन् दृष्टान्तेन प्रतिपादयति—"शाकपूणिः सकल्पयाञ्चक्रे सर्वा देवता जानामीति। तस्मै देवतोभय-लिङ्गा प्रादु-र्बभूव। ता न जज्ञे। ता पप्रच्छ विविदिषाणि त्वेति। सास्मा एतामृचमादिदेशैषा · मद्देवतेति" इति (नि.२-८)। अत्र यास्केनोदाहृता

ऋक्—'य ईं चकार' इति दीर्घतमस अस्यवामीय-सूक्तस्था (१-१६४-३२) "बहु प्रजा. कृच्छ्रमापद्यत इति परिव्राजका', वर्ष-कर्मेति नैरुक्ता" इति ऋचो विवरणमारभ्य पक्षान्तर-गत परिव्राजकीय तात्पर्यमुल्लिखन् नैरुक्त स्थूलमेव पक्षमुदाहरति। कर्मपर-व्याख्यानाचार्य सायणोऽपि अस्यवामीय-सूक्तं सर्वं अध्यात्म-परतया व्याख्येयमिति अभ्युपगच्छन् इमा ऋचमात्मवादि-मतानुसारेण व्याख्यातवान्। यत्किमपि वा भवतु अस्या ऋचस्तात्पर्यं, यास्कोक्तित इदमवगम्यते यद् देवता-स्वरूपावगमो दुर्लभ., देवता-प्रसादादेव सम्पाद्यः। शाकपूणे प्रत्यक्षता गतायामपि देवताया, सा स्व-स्वरूप न व्यवारीत्। एव किल सा प्रोवाच—"देवता' सर्वाश्च जिज्ञासितवानसि, अहमेव सर्वदेवता, मम यथार्थं स्वरूप 'य ईं चकार' इत्यस्यामृचि प्रतिपादितम्। त्वं मन्त्रवर्णपद-निर्वचनप्रवीणोऽसि, तस्मा-देतस्या ऋच सकाशान्मामवेत्यावधारय" इति। दुरूहो वेदार्थबोध इत्युक्त, इतश्च रहस्यमस्ति वेद इति स्पष्टम्॥

तथैव यास्को वेदार्थ-निर्णयोपयोगाय बहूना तदानींतन-पक्षान्तराणां प्रामाणिकाना वादानखण्डयन्नुदाहरति। याज्ञिकाः, पूर्वे याज्ञिका, एके नैरु-क्ता., नैदाना, परिव्राजका, ऐतिहासिका इत्येवमादीन् पक्षान् तत्र तत्र शसति। अतो बहु-प्रकारो मन्त्रार्थ-व्याहारस्तत्र अध्यात्मादि-गूढार्थपक्षश्च विस्मृत-प्राय एव यास्कनिरुक्त-प्रणयनसमय इति गम्यते। यद्यप्येव, तथाऽपि ऋषीणा ऋषित्वमधिकृत्य मन्त्र-प्रादुर्भाव-प्रकार च "तदेनान् तपस्यमानान् ब्रह्म-स्वयम्भु अभ्यनार्षत्" इत्यवोचन्निरुक्त-कारः। अन्यत्र मन्त्रार्थ-दुरूहत्व प्रतिपादयन् द्वे ऋचौ उदाहरति—"उत त्व' पश्यन्न ददर्श वाच उत त्वः शृण्वन्न शृणोत्येनाम्। उतो त्वस्मै तन्व विसस्रे जायेव पत्य उशती सु-वासा." (१०-७१-४)। "उत त्व सख्ये स्थिरपीतमाहुः नैन हिन्वन्त्यपि वाजिनेषु। अधेन्वा चरति माययैष वाच शुश्रुवाँ अफलामपुष्पाम्॥" (१०-७१-५)। अत्र आद्ययर्चा मन्त्रार्थावगत्यै यत्न कार्य., अर्थावबोध-शून्यः स्वाध्यायवान् स्थूलमेव मन्त्रार्थं पश्यन्नपि अन्ध इव भवति, तथा मन्त्रशब्द शृण्वन्नपि मन्त्रशक्ति-प्रबोधनाक्षम बधिर इव भवति। यस्तु विज्ञः दृष्टिश्रुति-सम्पन्न. मन्त्र-रहस्य साक्षात्कर्तुमधिकारी भवति, तस्मै

ऋगात्मिका वाक् स्वय-प्रकाशा भवति, यथा जाया पत्ये स्व वपुरर्पयति तथेति उपमया प्रतिपादयति। एवमर्थावगतिरवश्या, न चेत् 'स्थाणुरय भारहर' इति अनर्थज्ञो निन्दास्पद भवतीति उपपादयति। अन्ययर्चा इदमवगम्यते। अस्या दुर्गाचार्य-व्याख्यानमनुसृत्य पदार्थान् अभिधाय तात्पर्यं प्रदर्शयाम। 'उत त्व सख्ये स्थिरपीतमाहु' इति। उत त्व एकमपि सख्ये देव-सख्ये देवाना समान-ख्यानताया देव-सायुज्य इत्यर्थः। "या या देवता निराह तस्यास्तस्यास्ताद्भाव्यमनुभवति" इति उत्तरत्राह यास्क.। तदत्र अनुसन्धेयम्। कमिति आहु ? स्थिर-पीत इति। अप्रच्यवन-धर्माणं विज्ञातार्थं इत्यर्थः। क एवमाह ? इयमेव वाक् ऋक्सज्ञिका। 'नैनं हिन्वन्त्यपि वाजिनेषु' एनं वागर्थज्ञ बलवत्स्वपि वाग्-ज्ञेयेष्वर्थेषु दुर्ज्ञेयेषु दुरवघटनीयेषु समुद्रपिहित-रत्नसन्निभेषु देवता-परिज्ञानादिषु व्याकर्तव्येषु अन्ये अनुगन्तु न शक्नुवन्ति। उत्तरेणार्धर्चेन अविद्वान् निन्द्यते। एष. अविद्वान् अधेन्वा मायया चरति, अस्मै एषा वाग्धेनु कामान् न दुग्धे। य अफला अपुष्पा वाच अन्येभ्य. सकाशात् श्रुतवान्, अध्ययनादृते नास्ति किमपि मृग्यमिति शब्द-मात्र श्रुत्वा दृढ-ग्रहेणावस्थितो भवति, तस्य अपुष्पा अफला च वाग्भवति ॥

अत्र यास्कः "याज्ञ-दैवते पुष्प-फले देवताध्यात्मे वा" इत्याह। अत्र निरुक्त-व्याख्यातार आहुः—'यज्ञे भवं ज्ञान याज्ञं, देवतासु भवं दैवतम्। आत्मन्यधि यद्वर्तते तदध्यात्मम्। यज्ञ-परिज्ञान देवता-परिज्ञान आत्म-परिज्ञान च। एतदेव समस्त-वेदप्रतिपाद्यम्। तत्र यद्यभ्युदय-लक्षणो धर्मोऽभिप्रेयते, तदा दैवतार्थत्वाद्याज्ञं दैवत फलम्। फलार्थ हि पुष्प भवति पूर्वम्। यदि पुनर्निःश्रेयस-लक्षणो धर्मोऽभिप्रेयते, तदोभे याज्ञ-दैवते पुष्पत्वमेव बिभृत.। दैवते हि तदर्थत्वाद्याज्ञमन्तर्भूतमेवेति दैवत पुष्प अध्यात्मं फलम्' ॥

सर्वथा त्रिविधं परिज्ञान अधियज्ञ-अधिदैवत-अध्यात्माख्य मन्त्रवर्णेभ्यो लब्धव्य इति यास्को मन्यते। अविस्पष्टार्थाश्च मन्त्रा इति चेन्नैष स्थाणोर-पराधो यदेनमन्धो न पश्यतीत्याह। अन्यच्च स्व-कालिकमैतिह्य स्मरति निरुक्त-कार। ऋषय साक्षात्कृत-धर्माण. अवरेभ्योऽसाक्षात्कृत-धर्मभ्यः उप-देशेन मन्त्रान् सम्प्रादुरिति। उपदेशेनेत्याह। अत्र वेदरहस्य-निर्देशक कमपि

चिरन्तन गूढ-सम्प्रदायमेवाभिप्रैतीति ज्ञायते। अत एव तस्यास्तपसा पारमीप्सितव्यमिति व्याहरति ग्रन्थस्यान्ते। इतश्चास्ति रहस्य वेद इति असन्दिग्धम् ॥

अथ मन्त्र-रहस्य इव देवता-रहस्येऽपि श्रद्धा यास्कस्येति प्रागुदाहृताभिस्तदुक्तिभि अवगत भवति। अन्ते च देवता अधिकृत्य तदुक्तयो देव-गुप्तार्थसिद्धातस्यानुकूल्य-सम्पादिका इत्यवधेयम्। तथा चाह—"माहाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते, एकस्यात्मनोऽन्ये देवा प्रत्यङ्गानि भवन्ति। इतरेतर-जन्मानो भवन्तीतरेतर-प्रकृतय कर्म-जन्मान आत्म-जन्मान आत्मैवैषा रथो भवति, आत्मा अश्वा, आत्मा आयुधं, आत्मेषव, आत्मा सर्वं देवस्य देवस्य" इति (७-४)। एव यास्कः पक्षान्तराणि प्रामाणिकत्वेन यथावसरमुदाहरन्नपि मन्त्रेभ्यस्त्रिविधपरिज्ञान प्रतिपाद्य अध्यात्मपक्ष-पारम्य अभ्युपगच्छतीत्यवधेयम्। इद च प्रोद्वलयति वेदरहस्यार्थ-सिद्धान्तम् ॥

अथ च साध्वेवेद यत्प्रामाणिकतया शसति पूर्वेषा नैरुक्तेतर-पक्षाणां वा वचनानि यास्क, तथाऽपि नासौ सतृणाभ्यवहारी। यत्र माननीयेष्वपि पूर्वेषां वचनेषु असाधु पश्यति, तत्र निशक दोषं दर्शयति। अत्रैकमिद निदर्शन भवति—"वने न वा यो न्यधायि" (ऋ.१०-२९-१)। अस्यामृचि 'वाय' इति एक पद द्विधा कृत पदपाठ-कारेण तदसाध्विति आह—"वेति च य इति च चकार शाकल्य। उदात्त त्वेवमाख्यात अभविष्यत्, असुसमाप्तश्चार्थं" (नि. ६-२८) इति। ऋक्सहिता-पदपाठकारः शाकल्यः। यद्यप्येवं वेद-पदपाठकारेऽपि दोष-दर्शन प्रयुज्यते, तथाऽपि विशृङ्खलत्वं नेष्यते, यन्मन्त्राणा परम प्रामाण्यमभिमन्यते। परं तु यथा मन्त्रान् प्रमाणदृष्ट्या पश्यति, तथा ब्राह्मणानि तत्र तत्रोदाहरन्नपि नाद्रियते। तथा च दैवतकाण्डे वैश्वानर-प्रस्तावे "बहुभक्ति-वादीनि हि ब्राह्मणानि भवन्ति" इत्याह (नि. ७-२४)। भक्तिर्नाम गुण-कल्पना येन केनचित् गुणेन ब्राह्मणं सर्वं सर्वथा ब्रवीति तत्र तत्त्वमन्वेष्यमेव भवतीति यास्क-व्याख्यातारः। तस्मात् सविचारमेव पूर्वेषा वचनानि परीक्ष्य परिग्राह्याणीत्येवमर्थकानि निरुक्तकारवाक्यानि स्मर्तव्यान्यस्माकं वेदरहस्यार्थ-विवरणप्रसङ्गे। इयानुपकारकोऽस्माक

यास्क इति प्रदर्शितम्। इतश्चास्ति रहस्य वेदे मार्गितव्य, प्रकाशयितव्यम्॥

बहूना ब्राह्मण-वचनानां चाटुकार-वचनत्वेनाप्रामाण्यं यथा यास्क पश्यति तथा शौनकीय-बृहद्देवता यास्कोक्तिषु दोष दर्शयति—"पदमेक समादाय द्विधा कृत्वा निरुक्तवान्। पुरुषादपद यास्को वृक्षे वृक्ष इति त्वृचि॥" इत्यादिभि। (बृहद्देवता—२.१११-११६)। यास्क इव बृहद्देवताऽपि मन्त्रार्थविवरणे मत-भेदानाह। तत्राप्यात्मवादि-पक्षमुदाहरति। निदर्शनाय पञ्चजन-चर्चा अत्रोदाहराम—(७ ६७-७२)

"शालामुख्य प्रणीतश्च पुत्रो गृहपतेश्च स.।
उत्तरो दक्षिणश्चाग्निरेते पञ्चजना. स्मृताः॥
मनुष्याः पितरो देवा गन्धर्वोरगराक्षसाः।
गन्धर्वाः पितरो देवा असुरा यक्ष-राक्षसाः॥
यास्कौपमन्यवावेतान् आहतुः पञ्च वै जनान्।
निषाद-पञ्चमान् वर्णान् मन्यते शाकटायन॥
ऋत्विजो यजमानश्च शाकपूणिस्तु मन्यते।
होताध्वर्युस्तथोद्गाता ब्रह्मा चेति वदन्ति तान्॥
चक्षु श्रोत्र मनो वाक् च प्राणश्चेत्यात्मवादिन।
गन्धर्वाप्सरसो देवा मनुष्या· पितरस्तथा॥
सर्पाश्च ब्राह्मणे चैव श्रूयन्ते ह्यैतरेयके।
ये चान्ये पृथिवीजाता देवाश्चान्येऽथ यज्ञिया.॥"

एव षड्भि. श्लोकैः पञ्चजनशब्दतात्पर्य-विकल्पानुपन्यस्यति। अनेन निरुक्तबृहद्देवतादिभ्य पूर्वं अध्यात्मादि-रहस्यवादिना मन्त्रार्थ-विवरणं पक्षान्तर-विवरणेभ्यो विभिन्न विदितचरमिति गम्यते। इतश्चास्ति वेदे रहस्य, यस्याधिगम सङ्केतगुप्तार्थ-पक्षावलम्बनेन सिद्धो भवतीति वयम्॥

प्रागुक्त ब्राह्मणान्येव यज्ञस्य सङ्केत-रूपता प्रतिपादयन्तीति। इतश्च वेदे रहस्यं अस्तीति प्रत्ययो ब्राह्मणेषु स्पष्ट दृश्यते। न

चेत् "यजमानो वै यूप" इत्याद्या सङ्केता नाभविष्यन् । अत्र दीक्षिष्यमाणस्य यजमानस्य अञ्जनेन समर्धन तत प्राचीन-वशप्रवेशन चाधिकृत्य शरीरस्थस्यैव दीक्षितस्य यजमानस्य नव्यजन्म-सम्पत्ति भवति इत्येवमर्थकानि वाक्यानि ब्राह्मणान्याहु । तथा च ऐतरेयिण "पुनर्वा एत ऋत्विजो गर्भं कुर्वन्ति य दीक्षयन्त्यद्भिरभिषिञ्चन्ति" इति प्रकृत्य "शुद्धमेवैन तत्पूत दीक्षयन्ति दीक्षित-विमित प्रपादयन्ति । योनिर्वा एषा दीक्षितस्य यद्दीक्षित-विमित योनिमेवैन तत्स्वा प्रपादयन्ति" (१-३) इत्यामनन्ति । दीक्षित-विमितमित्यत्र प्राचीनवश-प्रवेशेन स्वकीय-योनिप्रवेश इति सायण-भाष्यम् । अन्यत्र "आहुतिभ्य· सम्भूय हिरण्यशरीर स्वर्ग गच्छति" इत्युक्तम् । अग्निरेव देव-योनिरिति च । अन्यच्चेद प्रसक्ति-वशादुदाहर्तव्यम् । याज्ञिकपक्ष-परमाधारभूतानि ब्राह्मणान्येव अध्यात्मादि-रहस्यविज्ञान विना नैव सिध्यति देवता-सायुज्यं स्वर्गारोहो वेत्युपदिशन्ति। तथा च शतपथ-ब्राह्मणम्– "तदेष श्लोको भवति । विद्यया तदारोहन्ति यत्र कामा परागता· । न तत्र दक्षिणा यान्ति नाविद्वासस्तपस्विन इति न हैव त लोक दक्षिणाभिर्न तपसाऽनेवविद् अश्नुत एवविदा हैव स लोक·" (१०. ५. ४–१) । प्रथितेषु कर्मकाण्ड-ग्रन्थेष्वेवमध्यात्मविद्या-रहस्यानि तत्र तत्र घोषयत्सु, किमु वक्तव्य ज्ञानकाण्ड-मुद्रया प्रथिता आरण्यकोपनिषद वैदिकाध्वरस्य परमार्थं अन्तर्यजन-परमेव व्याचक्षत इति ? "तस्यैव विदुषो यज्ञस्यात्मा यजमान· श्रद्धा पत्नी शरीरमिध्मं" इत्यादीन्यारण्यक-वचनान्यत्र द्रष्टव्यानि भवन्ति ॥

अथ चेद वक्तव्यमुपनिषद्-ग्रन्थानधिकृत्य। यद्यपि औपनिषदर्षयस्तपोनिष्ठा सत्य-जिज्ञासया ब्रह्मावगतये स्वतन्त्रतया प्रवृत्ता इति निरूढ· प्रत्यय· प्रायो न्याय्य इति अभ्युपगच्छाम·, तथाऽपि मन्त्र-वर्णा अध्यात्म-विद्यादि-रहस्यगर्भिता इति विदित तेषाम्। अत एव स्वीयानि दर्शनानि तदाधारेण प्रतिपादितानि तत्त्वानि तत्र तत्र ऋग्भि· पुरातनर्षि-दृष्टिभि दृढीकुर्वन्ति। 'तदृचाऽभ्युक्तम्' 'तदुक्तमृषिणा' इत्यादीनामौपनिषद-वाक्यानामिदमेव तात्पर्यम्। क्वचिदुपनिषदुपदिष्टानामर्थाना साक्षादृङ्-मूलकत्व

स्पष्ट लक्ष्यते। वेदरहस्य-दर्शिभिररविन्द-श्रीचरणैरत्रैक निदर्शन दर्शितम्। तदिदमाचक्ष्महे—'हिरण्मयेन पात्रेण' इत्यादीना ईशावास्योपनिषत्-पङ्क्तीनां 'ऋतेन ऋत अपिहित' (ऋग्वेद–५-६२-१) इति आत्रेयस्य श्रुत-विदो मन्त्र-दृष्टेश्च समानोऽर्थ इत्यत्रोपपाद्यते। प्रथम ऋच पदपाठ-क्रमेणोदाहृत्य व्याख्यास्याम। तत पर उपनिषद्वाक्येन ऋगर्थ-सङ्गति प्रदर्शयिष्याम·—

"ऋतेन ऋत अपिहित ध्रुव वा सूर्यस्य यत्र विमुचन्ति अश्वान्। दश शता सह तस्थु. तदेक देवाना श्रेष्ठ वपुषा अपश्यम्॥" पदार्थ-विवरणम्—'सूर्यस्य' सर्व-प्रेरकस्य परमस्य देवस्य सवितुरिति यावत्। 'ऋतं' स्वरूप-भूत परम सत्यम्। 'ऋतेन' विश्वात्मकतयाऽवस्थितेन अपरार्धपद-वाच्य-त्रैलोक्यरूपेण अवरेण सत्येन 'अपिहित' आच्छादित अपश्य इति सम्बन्ध। 'यत्र' यस्मिन् परमे सत्ये 'वा' युवयो· मित्रावरुणयो. स्थानं 'ध्रुवं' स्थिर नित्य वा भवति तदित्यर्थ, यत्र 'अश्वान् विमुचन्ति' किरणान् व्यूहीकृत्य व्यवस्थापयन्ति। यत्र च 'दश शता' सहस्र-संख्याकाः रश्मयः 'सह तस्थु' सम्भूय एकत्र स्थिता। 'देवाना वपुषां श्रेष्ठ तद् एकम्' देवता-तनुबन्धाना वपुष्मता देवाना वा वरेण्य कल्याण-तम रूप विश्वाध्यक्ष विश्वातीत च 'तत्' ऋषिषु प्रसिद्ध तत्पद-वाच्य 'एकम्' अद्वितीय जाज्वल्यमानं दुर्दर्शं सत्य-स्वरूप अपश्य इति सम्बन्ध॥

अत्रेदमवधेयम्—'वा' युवाभ्या स्थित इति सायणः। 'वा' युवयो. स्थानमिति वयम्। उभयथाऽपि अध्याहार इष्यते। मित्रावरुणयो. स्थान सूर्य-मण्डलमित्यपि निर्विवादम्। 'ऋतेन' उदकेन आच्छादित 'ऋत' सूर्य-बिम्ब ऋषिरहमपश्यमिति ब्रूत इति सायणः। परमे व्योमनि अक्षरपद-वाच्ये चिद्-घने भ्राजमानं सूर्यपद-संकेतित तत्पद-वाच्य अद्वितीय परं सत्यं 'वरेण्य भर्ग.' 'तद्विष्णो. परम पदम्' 'सर्वधातम श्रेष्ठम्' इति मन्त्र-दृष्टिषु महित ज्योतिरपश्यमित्याह ऋषिरिति वयम्। 'अश्वा.' दश शतानि रश्मय इति सायणः अभिमतमेवेदमस्माकम्। परं तु सूर्याश्वान् मन्देहादिभिरसुरै· निरुद्धान् स्तोतारः स्तुतिभिर्विमोचयन्तीति गाथा-वादै-स्तात्पर्यमाह सायणः। रश्मिपदोपलक्षित-सत्यज्योतिष्प्रभाणा व्यूहनं समूहन च विमोचन-सहस्थान-आख्यानाद् अवगन्तव्ये इति वयम्। 'देवानां वपुषां'

इत्यत्र वपुष्मता इति मत्वर्थ-लक्षणा सायणस्य अपि अभिमता। 'ऋतेन ऋतम्' इत्यत्र कथमिद ऋतद्वयमुच्यते ? ब्रूम । ऋत-सत्य-पदयोरविशेषेण लोके प्रयोग वेदेऽपि क्वचिद् दृश्यते। वस्तुतस्तु विशेषो ग्राह्य । यद् ध्रुव पर सत्स्वरूप तत् सत्यपदवाच्य भवति। यत् प्रत्यक्ष सत्यादाविष्कृत सत्यानुरुद्ध सत्यानुरोधेन प्राप्तसत्ताक सत्य-प्रतिनिधीभूत वा तद् ऋत-पदवाच्य भवति। अस्यामृचि ऋत-पद सत्य-परमेव व्याख्यातम्। उभयमपि ऋत सत्यमेव भवति। एक पर सत्य परार्ध-गत परमव्योमशब्द-व्यवहार्यं ध्रुवम्। तच्च सत्य अवरेण सत्येन अपरार्ध-गतेन अपिहित-मित्युक्तम्। अत्र मेघ एव पिधान भवति सूर्यस्य, तदपाये सूर्यमप-श्यदृषिरिति सायण । मेघापाये सूर्य-दर्शनस्य ऋषित्व नापेक्षित, सामान्य-चक्षुष्मत्त्वमेवेष्यते । एवविध-व्याख्यानबलादेव साधवो वेदर्षय. सर्व-साधारण-सूर्यदर्शनेऽपि किमपि विचित्र पश्यन्तो मुह्यन्ति देवाना-प्रिया इति आधुनिक-प्रवादश्चेत्, किमत्र चित्रम् ?

सृष्टि-गतेन अवरेण सत्येन इत. परस्तात् स्थित उत्तम ध्रुव सत्य आवृत, अस्य अपावरणे तस्य परस्य साक्षात्कार इति स्पष्ट एव भवति भावः। मित्रावरुणयो स्थान सूर्य-मण्डल इति स्थूल व्याख्यान सायणस्य। उभयो· सत्यरक्षकत्व सत्य-धर्मत्व परम-व्योमवर्तित्व च उद्घोषयन्ति मन्त्र-वर्णा· । 'ऋतस्य गोपावधि तिष्ठथो रथ सत्यधर्माणा परमे व्योमनि' (ऋग्वेद–५-६३-१) इत्येव-जातीयकैर्मन्त्रैर्मित्रा-वरुणयोर्नित्य-सत्यसूर्यात्मत्व अव-गन्तव्यम्। ऋतेनेति ऋगिय व्याख्याता। सायणीया व्याख्या-धोरणी किंचित् प्रदर्शिता अस्मदीया च। ऋचोऽस्यास्तात्पर्यमवबुध्य औपनिषदर्षि· अगूढया भाषया स्पष्टमाह–'हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्। तत् त्व पूषन्नपावृणु सत्यधर्माय दृष्टये।। पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजो यत्ते रूप कल्याणतम तत् ते पश्यामि। योऽसावसौ पुरुष सोऽहमस्मि ।।' इतीशोपनिषद्वाक्य-पङ्क्तय । बह्वृच-मन्त्रेण उपनि-षन्मन्त्रस्य सङ्गतिरिह दर्शयिष्यते।

'ऋतेन' (अवरेण) वेदे, 'हिरण्मयेन पात्रेण' उपनिषदि। अवरत्वेन

पिधायकत्वेऽपि सत्यत्वात् भास्वर-हिरण्मयत्व पिधान-पात्रस्येत्यवधेयम् ।।

'ऋत अपिहितम्' वेदे, 'सत्यस्य मुख अपिहितम्' उपनिषदि। 'वपुषा श्रेष्ठ' वेदे, 'कल्याण-तम रूप' उपनिषदि। तच्च तेज पर ज्योतिरस्मात् परस्ताद् ध्रुव ज्ञेयम् ।।

'तद् एकम्' वेदे, 'सोऽहमस्मि' उपनिषदि ।।

'दश शता' रश्मय इति वेदे, (सायणोऽपि तथा व्याचष्टे) 'रश्मीन्' इत्युपनिषदि विस्पष्टमुक्तम्। 'विमुचन्ति' वेदे, 'व्यूह' इत्युपनिषदि। 'सह तस्थु' वेदे, 'समूह' इत्युपनिषदि। चिद्घन-सत्य-ज्योतिर्मय परम पुरुष सूर्य-शब्द-सङ्केतित सर्वदा वेदे, प्रायशस्तथैवोपनिषत्स्वपीति बोद्धव्यम्। तद-लमिदमेक निदर्शन इदानीम्। एतादृशानि अन्यानि च निदर्शनानि सन्ति, यैरुपनिषत्सु प्रतिपादिताना तत्त्वाना ऋग्वेद-मन्त्रै साक्षात्सम्बन्ध शक्यो निरूपयितुम्। वेद-मन्त्रानधिकृत्य कर्मपर-व्याख्यातुर्याज्ञिक-धौरेयस्य सायणस्य यादृश ज्ञानं तद्व्याख्याने लक्ष्यते, तादृशादपि सूक्ष्मतर महीयो यथार्थ ज्ञान उपनिषत्तत्त्व-दर्शिन ऋषेर्लक्ष्यत इति स्पष्टम्। किमु वक्तव्य अधुनातन-पाश्चात्यपण्डिताना तदनुसारिणा वा ज्ञानात् विशेषत प्रशस्यतर च ज्ञानमौपनिषदर्षीणा इति ?

इतश्चास्ति रहस्य वेद इत्यसन्दिग्धम् ।।

अथ पुराणान्यपि वेद-प्रशसापराणि सर्वाणि वेदार्थस्योपबृहणानि इति। 'इतिहास-पुराणाभ्या वेद समुपबृहयेत्' 'पुराण नष्ट-शाखस्य वेदार्थस्योप-बृहणम्' 'आख्यान कथित भूप पुराण वेद-सम्मितम्' इत्येव-जातीयकैर्महा-भारत-पुराणेतिहास-वाक्यैरवगम्यते । वेदेषु श्रूयमाणाना वृत्तान्तान्वाख्या-नाना गूढार्थमेव स्पष्टमाह महाभारतम्। क्वचिदाख्यानस्य वैदिकस्य गूढार्थो विस्पष्टो लक्ष्यते महाभारते। पूर्वेभ्य ऋषिभ्य यथा-श्रुत वृत्रवध-रहस्य युधिष्ठिराय व्यास प्राह। इमाश्च पङ्क्तयोऽश्वमेध-पर्वणि लक्ष्यन्ते—(अ. ११ श्लो. ७-२०) 'ततो वृत्र शरीरस्थ जघान भरतर्षभ। शतक्रतुरदृश्येन वज्रेणेतीह न. श्रुतम् ।।' तत्रैव 'इद धर्म्य रहस्य च शक्रेणोक्त महर्षिषु। ऋषिभिश्च मम प्रोक्त तन्निबोध जनाधिप ।।' इति। वज्र विवेक इति व्याख्याता नीलकण्ठ, तम एव वृत्र इति चाह— 'रथन्तरेण साम्ना

त वसिष्ठ प्रत्यबोधयत्।' (श्लो १९)। रथ मायाख्य विग्रह तरतीति रथन्तर-पदार्थ व्याचष्टे नीलकण्ठ। रथन्तरेण साम्ना वसिष्ठ प्रत्यबोधयदित्युक्तम्। य को वा भवतु रथस्य सङ्केतार्थ। स नेह विचार्यते। सङ्केत एवेति तु यन्मन्यते व्याख्याता तदेवावधेयम्। महाभारतमपि इदं सर्व वृत्र-चरित रहस्यमित्याह। तदपि लक्षणीयम्। अन्यत्रानुशासन-पर्वणि (अ० ८४ श्लो. ४७-४८) मेषादीना सङ्केतार्थत्व प्रतिपाद्यते— 'अजोऽग्निर्वरुणो मेष सूर्योऽश्व इति दर्शनम्। कुञ्जराश्च मृगा नागा महिषाश्चासुरा इति॥ कुक्कुटाश्च वराहाश्च राक्षसा भृगुनन्दन।' इत्येवंव्यक्तीनि वाक्यानि वेदगुप्तार्थ-सङ्केतरहस्यावगतये महाभारतकार-कृत-परिश्रमस्य फल-भूतानीत्यल परमुक्तेन॥

अध्यात्मविद्यादि-रहस्यमस्ति वेद इति सप्रमाणमैतिह्य निरूपितम्। सारत स्थाली-पुलाकन्यायेन पुराणेतिहासेभ्य निरुक्तादि-ग्रन्थेभ्यस्तथा आरण्यक-सहित-ब्राह्मणेभ्य मन्त्र-वर्णेभ्यश्च प्रमाण-प्रपञ्च प्रदर्शित.। अत्रान्यो मुख्य प्रश्न परीक्षामपेक्षमाणोऽवशिष्यते। वेदर्षिभ्य पर अस्माक प्राक् च अन्तरे द्राघीयसि काले अपि न कोऽपि वेद-रहस्यविज्ञ· रहस्याविष्काराय वेद-व्याख्यान न्यबध्नात्? सरलमस्योत्तर वचो भवति। तथाविध गुप्तार्थ-प्रकाशक व्याख्यान न दृश्यत इत्यसशयम्। तावता नैवास्ति रहस्य, अस्ति चेत् तद्विवरण वर्तेतैवेति नैव चोद्यम्। सायणात्पूर्वं सम्पूर्ण वेद-व्याख्यान नैव अलक्षीति हेतो वेदाना कर्म-परत्वमैतिह्य नैवासीदिति को वा ब्रूयात्? एव वेदरहस्य-विवरणमध्यात्म-पर व्याख्यानं नाभूदिति हेतो रहस्यार्थ-परमैतिह्य नासीदिति न वक्तु युक्तम्। अपि तु, रहस्यार्थपर-व्याख्यानस्य प्रातिकूल्य कर्मपारम्य-प्रसिद्धौ द्रष्टव्यम्। अत्र सायणव्याख्यानैकप्रत्ययनेय-बुद्धितैव वेदगुप्तार्थ-विचारप्रतिकूलेत्यवगन्तव्यम्। रहस्यार्थ-पक्षे चिरन्तने विस्मृतेऽपि तन्निर्देशक ऐतिह्य तु जाग्रदसन्दिग्धमिति प्रमाण-पूर्वक प्राक् प्रदर्शितम्। तन्न पुनर्वक्तव्यम्। एवमपि न कोऽप्यासीद्वेदानामध्यात्मपरत्व-पक्षस्योज्जीवनाय प्रवृत्त इति न शक्य वदितु आचार्यमध्व-ग्रन्थेषु जाग्रत्सु, यत् सायणात् किञ्चित्पूर्वं आनन्दतीर्थ आचार्य ऋङ्मन्त्र-तात्पर्य-परिग्रहस्य प्रकारोपप्रदर्शनाय ऋक्सहिताया

प्रथममण्डलीयानि चत्वारिंशत्सूक्तानि व्याचख्यौ । वैदिक-धर्माचरणे कर्मानुष्ठानस्यावश्यकतया कर्मपर-व्याख्यानं मन्त्राणां साध्विति, कर्मकरणमेव मन्त्राणां मुख्यं तात्पर्यमिति मतमसाध्विति च मध्व आचार्यो मन्यते। मन्त्राणामध्यात्मपरोऽर्थो मुख्य, सर्वेषां वेदानां विष्णुपदप्राप्तिरूप-परमपुरुषार्थे तात्पर्यमिति च प्रतिपादयति आचार्य । लघु-विस्तरं माध्वमृग्भाष्यम् । विरलान् मध्वसम्प्रदाय-पण्डितानन्तरा प्रायशो वेद-विचारिणामविदितमेव तादृशं असमग्रमपि अस्त्येव वेद-भाष्यमिति । तदनुसारिणा महानुभावेन श्रीराघवेन्द्रस्वामिना योगीन्द्रेण आचार्यस्य भाष्यमनुसृत्याशयान् विशदयन्ती मन्त्रार्थ-मञ्जरी नाम व्याख्या निबद्धा। अग्न्यादिदेवता-परतया तदन्तर्गत-परदेवताभूत-विष्णुपरतया अध्यात्मपरतया च ऋचो व्याख्येया किल। यद्यपि तदुक्त-त्रिविधार्थप्रकार-परीक्षायै न वयं प्रवृत्ताः स्म., तथाऽपि कथमर्थ-त्रयं ऋचां सिध्यति अस्मिन्नर्थाविष्कार-नय इति समासतो ब्रूमः । आवश्यक-स्थलेषु मन्त्रार्थमञ्जरी-वाक्यान्येव उद्धृत्योदाहरिष्यामः—

"द्विविधा ह्यग्न्यादि-शब्दाः । नीरसवलित-क्षीरवत्, अयःपिण्ड-समारूढ-वह्निवच्च। अग्न्यादि-जीवचिता सवलितं यद् भगवच्चिद्रूपं विशिष्टं सपिण्डम् तद्वाचिनः केचित्। केवलशुद्ध-चिद्वाचिनः केचित्। शुद्ध-चिद्वाचिनोऽपि क्वचिद् भगवच्चिद्वाचिनो जीव-चिद्वाचिनश्च इति द्वेधा। तत्राद्याः 'अग्निमीळे' इत्यादौ प्रसिद्धाग्न्यादि-देवं विष्णुं च परममुख्य-मुख्यवृत्तिभ्यां, 'गङ्गायां मीन-घोषौ' इत्यत्रमुख्यामुख्य-वृत्तिभ्यां प्रवाहतीर-रूपार्थद्वयं गङ्गा-पदमिव, 'राजा कुवलयोल्लासी' इत्यादौ रूढि-योगाभ्यां कुमुद-भूवलयरूपार्थद्वयं कुवलय-पदमिव युगपदेव व्युत्पत्ति-मत्तः प्रत्याययन्ति।" एवं ऋक्सूक्त-मन्त्राणां कर्मसु विनियोगार्थं मन्त्रप्रतिपादिताग्न्यादिदेवता-परं अग्न्याद्यधिष्ठानभूत-विष्ण्वाख्य-परदैवतपरं च तात्पर्यं परिग्राह्यमिति श्रुति-स्मृति-पुराणेतिहास-वचनैरुपपादितम् । एवं सति, विष्ण्वर्थत्वेन एवालं, किं अग्न्यादिदेवता-परत्वेनापीति चेन्नेत्याह—'तेषु तेषु पदार्थेषु रूढिरङ्गीकृता यतः । प्रयोजन-बहुत्वेन तस्य तस्याविरोधतः ॥ उपदेशादिसामर्थ्याद्विष्णौ शक्तिश्च गृह्यते । इत्यत्र अग्न्यादि-देवतास्वरूप-सद्धयादिबहुप्रयोजनाय तत्तद्देवतार्थकस्य आवश्यकत्वोक्तेः, निगम-निघण्टु-

व्याकरणादि-सिद्धव्युत्पत्ति-लभ्याग्न्यादि-देवतार्थकत्वस्य त्यागायोगाच्च।' एव अग्न्यादि-देवताया मुख्यत्व परम-देवे विष्णौ परम-मुख्यत्व प्रतिपादयत्याचार्य, आह च– "न चैवमुभयत्र तात्पर्ये तात्पर्य-भेदात् तन्निबन्धन-वाक्यभेद शङ्कच। महातात्पर्यार्थस्यैकत्वात्। 'सर्वोत्कर्षे देवदेवस्य विष्णोर्महातात्पर्य नैव चान्यत्र सत्यम्। अवान्तर तत्परत्व तदन्यत् सर्वागमाना पुरुषार्थस्ततोऽत' इति पैङ्गि-श्रुतिमुदाहृत्य पुराणवाक्यैश्च प्रोद्वलयत्येवम्– 'सर्वज्ञ सर्व-कर्तार नारायणमनामयम्। सर्वोत्तम ज्ञापयन्ति महातात्पर्यमत्र हि। सर्वेषामपि वेदानामितिहास-पुराणयो। प्रमाणाना च सर्वेषा तदर्थ चान्यदुच्यते।" इति। तस्मान्महातात्पर्य-अवान्तर-तात्पर्यभेदेन अनेकार्थकत्वमुपपाद्य अग्निवाय्वादिसूक्ताना अग्न्यादि-देवतापर तदधिष्ठान-विष्णुपरमात्म-पर अन्तरर्थ अध्यात्मपर च त्रेधा मन्त्रा व्याख्येया इति मन्त्रार्थविवरण-प्रकारश्च चत्वारिंशत्सूक्तैर्व्याख्यातैः निरूपित। अग्न्यादि-सूक्तैर्भगवदुपासकाना अग्न्याद्यधिष्ठानेषु एव भगवतोऽनुस्मर्तव्यत्व अभिव्यज्यमानत्व प्राप्यत्व इति निमित्त-त्रयेण इद अग्निसूक्त इद वायु-सूक्तमिति देवताभेद-सूक्तव्यवस्थोपपत्तिरवगन्तव्या। अथ ऋग्व्याख्याप्रकारप्रदर्शनाय मन्त्रार्थमञ्जरी-वाक्यान्युपयुज्य 'अग्निमीळे' इति ऋचोऽर्थ सङ्क्षेपेणोदाहराम.—

'अग्निमीळे' इति आग्नेय सूक्तम्। अस्य ऋषिः मधुच्छन्दाः। विनियोगो विष्णुप्रीति-द्वारा मोक्षे, अवान्तर-विनियोगः कर्मणि। अत्र विस्तर-भयाद् व्याकरणप्रक्रिया-विस्तरान् प्रायशोऽनुक्त्वा सारत एव राघवेन्द्रस्वामिभि प्रतिपादितानर्थान् आचक्ष्महे—'अग्नि' अग्रे भव प्रथमपूज्य प्रथम-प्रवर्तक वा अग्नि-नामक विष्णु तदधिष्ठान प्रसिद्धाग्नि वा 'ईळे' स्तौमि। अग्नि-विशेषणान्येव व्याख्यायन्ते। 'पुरोहितम्' अनादित सर्वप्राणिनामनुकूल 'यज्ञस्य ऋत्विजम्' जातावेकवचन, यज्ञाना ज्योतिष्टोमादीना कर्तृतया ऋत्विङ-नामकेषु अध्वर्यु-होतृ-उद्गातृ-प्रभृतिषु नियामकतया स्थिततया 'तदधीनत्वात् तदर्थवत्' इत्युक्त-न्यायेन ऋत्विङ-नामक, 'होतारम्' होतृ-नियामकतया विशिष्य तत्र सान्निध्यात् तदधी-

नत्व-न्यायेनैव होतृ-नामक ऋत्विज होतारम् । कुरुपाण्डव-न्यायेन सामान्य-विशेष-भावादपुनरुक्ति । 'रत्नधातमम्' रमे औणादिक-क्न-प्रत्यये 'लशक्वतद्धिते' इति ककार-लोपे 'अनुदात्तोपदेशवनतितनोत्यादीनामनुनासिक-लोपो झलि क्ङिति' इति धातोर्मकार-लोपे 'रत्न' इति रूपत्वात् रत्न सुख धत्ते इति रत्न-धा अतिशयेन रत्न-धा त रत्न-धातमम् । 'देवम्' स्तुत्यर्थाद् दीव्यतेर्निष्पन्नत्वात् स्तुत्यम् । अत्र उक्त-गुणाना निरवधिकत्व विष्णौ, तदधिष्ठाने अग्नौ तु यथा-योग्यम् । एवमग्रेऽपि ॥

अध्यात्म-परत्वे त्वयमर्थ. । 'पुरोहितम्' सर्वानुकूलम् । यज्ञस्य ज्ञान-यज्ञस्य 'ऋत्विजम्' ऋत्विग्भूतेन्द्रियाभिमानि-नियामकतया तत्र स्थित-त्वेन ऋत्विङ-नामकम् । 'होतारम्' इन्द्रियाख्याग्निषु विषयलक्षण-हविषा दातार, विषयभोग-प्रदम् । 'अग्नि' अङग शरीर नयति प्रेरयति—सर्व-शरीर-प्रवर्तकम् । 'ईळे' इति सम्बन्ध. । अत्र अध्यात्म सर्वत्र मोक्षसाधको यः कश्चिद्यजमानो ज्ञेय. । शिष्ट प्राग्वद्वचाख्येयम् ॥

श्रीमन्मध्वाचार्य-ऋगर्थविवरणानुसारेणेदं पर्यवसन्नम् । अध्यात्म अधि-दैवतं च मन्त्राणा तात्पर्यं योजनीयम् । अध्यात्ममन्तरर्थ । आधिदैवत-परत्वे यज्ञ-परत्वमन्तर्गतम् । अतश्च कर्मस्ववान्तर-विनियोगो मन्त्राणा-मुपपद्यते मुख्य-वृत्त्या । आधिदैवत-परत्वे पुन. परममुख्य-वृत्त्या परम-दैवतभूतविष्णौ महातात्पर्यमवगन्तव्यम् । एवमपि यास्कोक्तानि त्रीणि यज्ञ-देवता-आत्मपरिज्ञानानि वेदाल्लभ्यानीति द्वैताचार्यप्रतिपादितेन मन्त्राणां अर्थ-त्रयेण सामान्यत. सङ्गच्छते । सर्वथा मन्त्राणा कर्मसु विनियोग अवान्तर-प्रयोजनमात्रम् । तदनुरोधेनैव वेदर्चो व्याख्येयाः । अध्यात्मपर-व्याख्याने याज्ञदैवत-कर्मपरव्याख्यानेऽपि महा-तात्पर्य विष्णावेव पर्यवस्यति इति श्रुति-स्मृति-पुराण-इतिहासेभ्य सप्रमाण सयुक्तिक उपपादयामास पदवाक्य-प्रमाणज्ञ आर्षचक्षु सम्पन्न आनन्दतीर्थ आचार्य । इदमस्माभि-रवधेयम् । ऋचा अध्यात्म-परदेवता-परत्वस्य प्राधान्य केवलकर्म-परत्वस्य जघन्यत्व च चिरन्तनार्ष-सम्प्रदायसिद्ध वेदरहस्य-निर्देशक ऐतिह्य मध्व-ऋग्भाष्ये मन्त्रार्थ-मञ्जर्या च सोपपत्तिक दृढीकृतम् । इतश्चास्ति रहस्य

वेदे, यद्वेदगुप्तार्थ-पक्षाश्रयणेन भेत्तु शक्यमित्यल विस्तरेण ॥

अथास्य रहस्यार्थ-पक्षस्य स्वीकारे नव्यपाण्डित्य-सम्पन्नाना इदानी-तनाना पाश्चात्य-पद्या प्रविश्य वेद-विचाराय प्रवृत्ताना परिश्रम सर्वोऽपि विफल एवेति वक्तव्यमिति चेन्नेति ब्रूम । स्थूल बाह्यार्थमाश्रित्य प्रवर्त-मानस्य तेषा विचारस्य फलित यदि समीचीन न्याय्य च भवेत्, तदा वेदमन्त्र-दर्शिना देश-काल-स्थिति-स्वरूपादि-निर्णयाय प्रभवेदिति न तत्परि-श्रमोऽन्तरर्थमाश्रित्य प्रवृत्तस्यास्मदीय-गुप्तार्थ-सिद्धान्तस्य प्रतिकूल इति मन्यामहे । यतो मन्त्राणा बाह्यार्थ-स्थूलतात्पर्य-सत्तामभिज्ञायैव प्रवर्तते सकेत-गुप्तार्थपक्ष । बाह्यार्थ एक एव मन्त्राणामिति वादे तु प्रत्यव-तिष्ठामहे । इद च सविस्तर प्रागेव प्रपञ्चितमिति न पुनरिहोच्यते । तस्मात् प्राय· तटस्था वय बाह्यार्थं आश्रित्य प्रवृत्तस्य परिश्रमस्य । प्राचीन-वेदर्षि-देशकालदशा-विशेषनिर्णयाय वा ऐतिहासिकवृत्तान्त-द्योतनाय वा बाह्य-पक्ष ऋजु-व्याख्यानमुपयुक्त भवेदित्यसशयम् । तथा च, तिलक-महाशय-निर्दिष्ट ऋषीणा उत्तर-ध्रुवमण्डल-वास· तत्कालो वा निर्णेतु शक्य· स्यात्, परम-शिवमहोदयोत्प्रेक्षित अहि-वृत्र-स्वरूपनिर्णयो वा ॥

अथ वैदिकदेवतास्वरूप-निर्णयायत्त वैदिकसमय-धर्ममधिकृत्य पाश्चात्य-विद्वत्सु विप्रतिपत्तयो लक्ष्यन्ते । वेदर्षयो बहून् देवानाराधयामासुस्तस्मा-न्नाना-देवतोपास्तिपरा वेदर्षय इत्येके । एकैकस्यामपि देवतायामुपासन-समये पारम्य-बुद्धिरासीदुपासकाना ऋषीणामिति तात्कालिकोपास्य-देवता-विशेषपारम्यवादिन ऋषय इत्यपरे । केवल नामभेद एव देवताभेद, एक एव परो देव इति वेदर्षय एकेश्वर-वादिन इत्यन्ये । विश्वस्मिन् पाञ्चभौतिके जगति तत्र तत्र पदार्थेषु अभिमानि-देवताबुद्धिरासीदृषी-णाम्, अत एव द्यावा-पृथिव्यौ अग्निर्वायुरादित्य पर्जन्यो मरुत इत्येव-मादय. सृष्टय एव देवता-धिया स्तूयन्ते, तस्मात् प्रकृति-पूजका प्रकृति-सार्वात्म्य-देवतावादिनो वेदर्षय इति केचन । एवमद्यतन-मेधाविनो वेद-विमर्शका बहुधा विप्रतिपन्ना सलक्ष्यन्ते । अत्रेद ब्रूम । एषा विविधा-ना वादाना प्रत्येकमाधारो न विद्यत इति नोपपद्यते वदितुम् । मूल-पुरुषा वेदर्षयो नैव-विधाना मताना अभिज्ञा इति स्मर्तव्यम् । यथा

औपनिषदर्षयोऽवर-कालिक-द्वैताद्वैतविशिष्टाद्वैतादि-सिद्धान्तवादेभ्यो दविष्ठाः स्वीयानि दर्शनानि साक्षात्कृतानि तत्त्वानि यथादृष्टं यथाश्रुतं वा प्रत्यपादयन्, तथा मन्त्र-द्रष्टारः ऋषयो विशेषतोऽस्मत्कालिकैकेश्वर-वादादिभ्यो दविष्ठतमा यथादृष्टं यथाश्रुतं मन्त्रानाविष्कृत्य यथावसरं देवताराधनतत्पराः पर-दैवतमाराधयामासुरित्यसंशयम्। तस्माज्जगज्जीवेश्वरानधिकृत्य वेदर्षीणां मतं मतानि वा यदि परीक्षितुं प्रवर्तेमहि, तदा नैवोपसंहारः स्याद्वादानाम्। यथा वा औपनिषद-सिद्धान्तमधिकृत्यावर-कालिकानां आचार्याणां तदनुसारिणां च द्वैताद्वैतादि-वादविशेषा अद्यापि अधितिष्ठन्ति पण्डित-लोक-विवादपाण्डित्य-भद्रपीठं, तथैव स्याद्वेदानधिकृत्य ईदृशो वादः। अत्रेदं कारणं भवति। न्यायवैशेषिकादि-दार्शनिक-चिन्तकानां तत्त्व-निर्णयो लक्षण-प्रमाण-परीक्षायत्त इति निर्विवादम्। पूर्वेषामृषीणां तत्रापि वेदर्षीणामाद्यानां विलक्षणस्तत्त्वावगति-पन्था। तस्मात् तपोनिष्ठानां तेषां ईदृक्षया परीक्षया नाभवत् कार्यम्। यतस्तेषां साक्षात्साधनं दर्शनं श्रवणं च गुरुपरम्पराप्राप्त-दीक्षाबलात्सिद्धमभवत्। मन्त्र-वर्णानां ऋजुतात्पर्य-ग्रहणे वक्ष्यमाणाः सर्वेऽपि अर्था अवभासेरन्नित्यसंशयम्॥

एक एव परो देवः बहुदेवात्मकतया बहूनि नामानि बिभ्रदवतिष्ठत इति मन्त्रवर्णेभ्यः सिद्धं भवति। बह्वीनां देवतानां पृथगात्मतयाऽवस्थानादेव तत्तद्देवतालिङ्ग-द्वारा अमुक-दैवत्यं अमुक-सूक्तं इति निर्णीयत इति हेतोः देवता-नानात्वं मन्त्र-वर्णैरेवावगम्यत इत्यसंशयम्। ऋषि-दृष्टौ एकैकोऽपि देवः परम एव नान्यः परस्माद् देवादित्यपि बहुभिः सूक्तैरुपपादयितुं शक्यम्। अध्यण्डमधिपिण्डं वा विश्व-व्यापारेऽधिकृतानां नानादेवानां इतरेतर-प्रकृतित्वं इतरेतर-जन्मत्वं वा मन्त्र-दर्शिभिर्दृष्टं, दर्शितं चेति सूक्त-पाठेभ्योऽवबुध्यते। एक एव महानात्मा सूर्यपद-वाच्यः, यस्यैव मूर्तिभेदा व्यक्ति-विशेषा अङ्ग-प्रत्यङ्ग-भूताः तत्तद्गुण-क्रियोचितानि नामानि बिभ्रतो देवाः प्रतिपादिता वेदेष्विति आदिवेद-संहितायां तत्र तत्र स्पष्टमवगम्यते। तस्मादस्माकं परमं प्रयोजनं वेदाल्लब्धव्यं चेत्, तत्तन्मन्त्र-दृष्टयो यथासन्दर्भमार्ष-सम्प्रदायमवलम्ब्य शब्दतोऽर्थतश्च परमप्रमाण-

बुद्धचा परिग्राह्या । यद्यपि पूर्वोक्ताना बहूना मन्त्र-प्रतिपादिताना मताना नास्तीतरेतर-विरोध, तथाऽपि तेषा सामरस्य-प्रतिपादनाय नैवावश्यकी परीक्षेति ब्रूमः। का वा क्षतिर्यदि विरोध-परिहार सामरस्य-प्रतिपादन वा न प्रवर्तेत ? अय ब्रह्म-कोश, भक्त्या ज्ञानेन तपसा उपगम्याराधनीय.। नाय सूत्रग्रन्थ-तद्भाष्य-जातीयको ग्रन्थ इव पूर्वपक्षसिद्धान्त-युक्ति-प्रतियुक्तिवाद-युद्धक्षेत्र भवति। अत्यन्तपुरातनार्षदर्शन-शेवधिरय बह्वृचाना मन्त्र-पाठ । अध्यात्मविद्या-देवतातत्त्वादि-बहुरहस्य-रत्नानामनर्घो निक्षेप । असाधारण-साधन-सम्पादिताना अतीन्द्रियाणा अर्थाना चर्मचक्षुरगोचराणा विपुलाना लोकाना तद्गताना आधिकारिक-पुरुषाणा तच्छक्तीना स्वत· शक्ति-भूताना व्यक्तीना च रहस्यानि अधिगम्य रहस्याध्वनि योगनिष्ठामास्थाय अधिगतवता न. पूर्वेषा वसिष्ठ-वामदेवादीना दिव्य-दर्शनश्रवणात्मकस्य अनितर-सामान्यस्य साक्षात्कारस्य वाङमयावतारोऽय वेदग्रन्थ, कानि वा अन्यान्यन्तर्निहितानि अस्यामत्यन्त-चिरन्तन्या दाशतय्या सहिताया, को वेद ? 'तस्यास्तपसा पारमीप्सितव्यम्, तस्यास्तपसा पारमीप्सितव्यम्' ॥

अथ चतुर्थः खण्डः

अथ देवता-मीमांसाया वक्तव्यमिदमवशिष्यते——

तथाविधा. सन्ति मन्त्रा बहुत्र दाशतय्या सहितायां, येषा गूढार्थ-विवरणमन्तरेण तात्पर्य न सङगच्छते बाह्यपक्षावलम्बनेऽसामञ्जस्यमेवापद्यते। अन्यच्चेद अवधेयम्। यद्यपि नव्या पाश्चात्य-विचार-मार्गानुसारिणः सायणीय-बाह्यार्थपद्धतिमेवाश्रयन्ते, तथाऽपि देवता अधिकृत्य ते भारतीय-प्राचीन-सम्प्रदायानुसारिण सायण न सर्वथाऽनुयान्ति। देवता-विषये स एष विशेष । अस्मदीया पूर्वे देवाना तत्तल्लोकाध्यक्षत्व तत्तत्तत्त्वाभिमानित्व वाऽभिप्रयन्ति स्म। सूर्ये स्तूयमाने तन्मण्डलाध्यक्षस्तन्मण्डलान्तर्वर्ती वा पुरुष. स्तुतो भवति। एव अग्न्यादीना स्तुतावपि अग्न्याद्यभि-

मानि-देवतास्तुति· कृता भवति । नव्यास्त्वत्र प्रत्यवतिष्ठन्ते। अग्नि-वाय्विन्द्र-सूर्यादीना दृश्यब्रह्माण्डगत-पदार्थ-रूपत्वमात्र अङ्गीकृत्य तत्र अधिष्ठानाभिमानाध्यक्षतादीन् उद्धृत्य निराकार्षुः । अत्रेद कारण भवति। प्राकृतावस्थाना वेद-कवीना केवल-कल्पना सा, यया जड-वस्तुषु देवतात्वारोपण साधितमिति तेषा मतम्। गूढार्थ-सिद्धान्तिनो वय तु बाह्य-पदार्थाना सकेत-रूपत्व पश्यन्तोऽपि पृथिव्यादीना अग्न्याद्यधिष्ठानत्व अभ्युपगच्छाम । अन्तर्बहिश्च देवानामधिकार पश्यतो गूढार्थ-सिद्धान्तस्य अर्थाविष्कार-नये सर्वत्र अन्तरर्थस्य प्राधान्य बोध्यम्॥

अथ मन्त्र-वर्णानामुदाहरणेनेद प्रतिपादयामः—यच्चेतना एव देवा अन्तर्दृष्टि-गोचरा इति। बाह्यार्थ-पक्षावलम्बनेन तथोपपत्तिर्दुर्घटा। प्रधान-देवताना इन्द्रादीनां अप्रधानत्वेन परिगणितानामपि मरुदादीना च प्रस्तावेषु स्थूलार्थ-पक्षे पर्यवसन्नोऽर्थो न सगत इति प्रदर्शयिष्याम.—'तद्विष्णोः परम पद सदा पश्यन्ति सूरय.। दिवीव चक्षुराततम्॥' (१-२२-२०)। अस्मिन्मन्त्रे प्रतिपादितो देवो विष्णु सूर्य इति व्याचक्षते। बाढम्। सूर्य एवायं विष्णु, किं तु नासौ लौकिको भवितुमर्हति। कुत ? यत् प्रत्यह सञ्चारे नभोमध्य तेनाधिगत भवति तदेव परम पदं भवतीति वक्तव्यम्। तच्च सूरयः सर्वदा पश्यन्तीति आह। कथ ख-मध्यं सर्वदा सूर्य-मण्डलाधिष्ठित भवेत्, यच्च सूरीणामेव गोचरं स्यात् ? लौकिक चेत् सूर्याक्रान्त पद तद् असूरि-जनस्यापि गोचर स्यात्, कुत· सूरिजन-गोचरमिति वक्तव्यम् ? अलौकिकोऽतीन्द्रियार्थ· सूरि-जनसाक्षाद्दर्शनविषय इति असशयम्। न चेत् काल्पनिकमिद असम्बद्ध-प्रलपितं भवेत् यत् सूरय· सदा ख-मध्य सूर्याक्रान्त पश्यन्तीति। अलौकिकत्वादेव तद् धाम श्रेष्ठ दिवि समन्तात् तत चक्षुरिव सदा पश्यन्ति सूरय इत्युक्तम्॥

एव-जातीयकमन्यं मन्त्र निरीक्षामहे—'उद् वय तमसस् परि ज्योतिष्पश्यन्त उत्तरम्। देव देवत्रा सूर्य अगन्म ज्योतिरुत्तमम्॥' (१-५०-१०)। अस्यायमर्थ—'वय तमस अन्धकारात् पाप्मन परि

उपरि उत् उद्गम्य उत्तरं उद्गततर उत्कृष्टतर वा ज्योति पश्यन्तः सन्त देवत्र देवेषु देवाना मध्ये देव द्योतमान सूर्यं उत्तम ज्योति अगन्म प्राप्नुयाम।' अय सामान्यार्थो मन्त्रस्य। तमश्शब्देन पाप्मा कथित इति ब्राह्मण-वाक्योदाहरणेन सायणो व्याचष्टे। तर्हि नाय लौकिक सूर्य। सायुज्यमेव उक्तमृषिणा प्रस्कण्वेनेति तुरीयपाद-व्याख्याने सायण एवाह। अस्यामृचि स्पष्टमुक्त अतीन्द्रियार्थ-सूर्यपदवाच्य उत्तम ज्योति। यथा कथञ्चिद् व्याख्यातेनाप्यनेन मन्त्रेण बाह्यो लौकिक सूर्यो न निर्दिष्ट इति स्पष्टम्॥

बाह्या सूर्यादयो भावा एव देवता इति वादो नोपपद्यत इति प्रदर्शयितु सूर्यात्मक-विष्णुदेवताकमेक ज्योति स्वरूप-सूर्यदेवताकमन्य च मन्त्र उदाहार्ष्म। अथेन्द्रदेवताका ऋचः कतिचन परीक्षामहे। इन्द्रः किल त्रिलोकाधिकारिकाणा देवाना राजा मेघ-मण्डलादूर्ध्वं तिष्ठन् वृत्रपदवाच्य मेघ वज्रेण हत्वा विसृजत्यप इति वदन्ति। यद्यपि एवंविधान् अभिप्रायान् समर्थयितु तत्र तत्र प्रकरणात्पृथक्कृता मन्त्रा अवकाश दद्युः, तथाऽपि बहुत्र नोपपद्यन्ते। अन्तरर्थानुसारेण तु सर्वत्र सामञ्जस्य परिस्फुट भवति—'दूरे तन्नाम गुह्य पराचैर्यत् त्वा भीते अह्वयेतां वयोधै.'-(१०-५५-१)। अत्र ऋषिरिन्द्र सम्बोध्य प्राह—'तद्रहस्य ते नाम दूरे वर्तते, येनैव साधनेन द्यौश्च पृथिवी च त्वा आह्वयत' इति। 'महत् तन्नाम गुह्य पुरुस्पृग् येन भूत जनयो येन भव्यम्।' (१०-५५-२)। 'तद् रहस्य नाम महद् भवति, यस्मै स्पृहयन्ति लोकाः, येनैव साधनेन सर्वं जातं त्व अजनय, जनितव्यं च जनयसि त्व इन्द्र' इति स्पष्टार्थो मन्त्र.। आत्रेय-मण्डलस्थ एक मन्त्र पश्याम—'अवाचचक्ष पदमस्य सस्व उग्र निधातुरन्वायमिच्छन्। अपृच्छमन्यान् उत ते म आहु इन्द्र नरो बुबुधाना अशेम॥' (५-३०-२)। ऋषे. बभ्रोरिय मन्त्र-दृष्टि.। अय भावः—'तस्येन्द्रस्य दृढ रहस्य धाम अह अद्राक्षम्। नितरा धातारं प्रतिष्ठापक त कामयमानोऽह तत्पद अधिगतवानस्मि। कथम्? प्रथम अहं अन्यान् बुधान् अपृच्छम्। तैरेवं उक्तोऽस्मि, नेतारो वय प्रबोधवन्तः सन्त त इन्द्र प्राप्नुयाम' इति। पुनश्च तदेव रहस्य, पूर्वोदाहृत-

मन्त्रयो रहस्य नाम, अत्र तु धाम। कि तत् पद नाम वा अभ्र-मण्डलात् किञ्चिदधिक वोर्ध्व वा वर्तते? मन्त्र-वर्ण स्पष्टमाह प्रबोधे सति इन्द्रकामस्य इन्द्राधिगमो भवतीति। इन्द्रमत्र 'निधातारं' नितरा धारकमाह। किमय काल्पनिको देव क्वाप्याकाशे वर्तते? किमत्र 'बुबुधाना' इति प्रयोगेण ऋषीणा साधारण-स्वापोत्थानमेव निर्दिष्टम्?

अथ मरुतोऽधिकृत्य, ते चण्ड-वाता एव भवन्तु। यद्यपि मरुत्वत्त इन्द्रस्य भ्रातर इमे नेन्द्र इव प्रधान-देवता भवन्ति, यद्यपि विशेषतो बाह्य-व्यापारा एव लक्ष्यन्ते, अत एव बाह्यार्थपक्ष-प्रोद्बलकास्तन्मन्त्रा इत्यसंशय स्थूल-दृष्ट्या, तथाऽपि तेषा अन्तर्व्यापारवत्त्व, पाप्मनो रक्षण, अन्यथा गूढ-स्वरूपत्व इत्यादीनि मन्त्रेभ्योऽवगम्यन्ते। अघेभ्यो रक्षार्थं अगस्त्यो मरुत प्रार्थयते 'अघाद्रक्षत' इति। यदि मरुतो बहिर्व्यापारा ऋषे. स्तवेन प्रसाद्यन्ते, ऋषेरावास-स्थानानि अन्यानि द्रव्याणि च प्रचण्ड-मारुता-घातेभ्यो रक्षितानि भवन्तु। कथ तेषा चेतन-व्यापारा पाप-नाशिनी शक्तिरन्तर्वृत्ति सम्भवेत्, यदि ते जडा. केवल बाह्य-भावा स्यु.? वसिष्ठस्येह मन्त्र-दृष्टिमवधत्त—'इहेह व· स्वतवसः कवय सूर्यत्वच·। यज्ञ मरुत आवृणे॥' (७-५९-११)। ऋषिराह—"भो. मरुतो देवा यूयं 'स्वतवस·' स्व-बलेन वृद्धा 'कवयः' क्रान्त-दर्शिन· 'सूर्यत्वच·' सूर्य-प्रभेव युष्माक आवरकं रक्षक चर्म, तादृशेभ्यो युष्मभ्य अहमिहैवाधुना यजन कल्पयामि" इति। कथ इमे क्रान्त-दर्शिन अत एव चेतनावन्त केवल बाह्य-भावाश्चण्ड-मारुता जडा भवितु अर्हन्ति? 'एतानि धीरो निण्या चिकेत' (७-५६-४) इति द्वितीय-खण्डे प्रागुदाहृतेन मन्त्रेणापि सूक्ष्म-दर्शिनो धीरस्य ऋषेरेव मरुता रहस्यानि विदितानि भवन्तीति सिद्धम्॥

अथ सोम। अय च लता-विशेष. बाह्यो भाव इत्यसशयम्। अत्रापि याज्ञिक. सकेत-रूप एवाय अन्तरर्थ-गम्यस्य चिदानन्द-क्षरणस्वभाभावस्य देवस्येति क्वचिद्विशद भवति मन्त्रेषु। बाह्य-पक्षे तु बहुत्र मन्त्रा

असगतार्था एव भवन्ति। आयुर्वेदे कल्पौषधित्वेन ख्यात सोम । सोम-पान-मदोन्मत्ताः कवयो यथेच्छ सोम-वैभव गायन्तीति निरकुश कल्प-यन्ति नव्या. कल्पना-चतुरा । सोमस्य चतुर्विशति-भेदा कथिता. सुश्रुत-सहिताया चिकित्सा-स्थाने (अ २९) । तत्र न क्वापि तस्य मद-प्रभावो वर्णित । विचित्रमिद यदृषय पानमद-लिप्सया बहुशत-सख्याकैर्मन्त्रै· सोम तुष्टुवुरिति, वस्तुतस्तु लताया केवलसकेत-रूपतामात्रम्। अन्तरर्थेनैव सर्वत्र सोम-मन्त्राणा सामञ्जस्य लक्ष्यते—'विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रभोस्ते सत परि यन्ति केतव । व्यानशिः पवसे सोमधर्मभि. पतिर्विश्वस्य भुवनस्य राजसि' (९-८६-५) ॥ कथमय मन्त्रो सोमलता-परत्वेन व्याख्यातु शक्य ? स्वय विचार्यता मतिमद्भि·, अयमस्यार्थः—विश्वचक्ष. सर्वार्थ-दर्शिन्! सोम, प्रभो परिवृढस्य सत. ते तव ऋभ्वस महान्तो द्रष्टारः केतव· प्रज्ञापका· रश्मय विश्वा सर्वाणि धामानि तेज.-स्थानानि देव-शरीराणि परियन्ति परितो गच्छन्ति प्रकाशयन्तीत्यर्थ । हे सोम, व्यानशि व्यापन-शीलस्त्व धर्मभिर्धारकैः रसपदवाच्य-आनन्दनिष्यन्दै पवसे क्षरसि। विश्वस्य भुवनस्य पतिः स्वामी त्व राजसि ईश्वरो भवसि इत्ययमर्थ सायण-भाष्यानुसारेणैव प्राप्तो भवति। एतावतोक्तेनापि यदि सोम-विषये सन्देहो न व्यपेतो भवेत्, अन्यो मन्त्रः सशय-च्छेदको दशम-मण्डलस्थो जागर्ति—'सोमं मन्यते पपिवान् यत् सम्पिषन्त्योषधिम्। सोम य ब्रह्माणो विदुः न तस्याश्नाति कश्चन॥' (१०-८५-३)। अस्मिन् मन्त्रे वस्तुत सोम-स्वरूपस्य निर्णय कृत । सामान्यत· सर्वोऽपि सोमलता-पेषणेन रसमादाय पानं कुरुते, य वस्तु-तत्त्वज्ञा तात्त्विक सोम विदुः तस्य भोक्ता दुर्लभ इति ह्यस्या ऋचोऽभिप्राय· ॥

अथोषसमधिकृत्य। उष प्रभात-कालो बाह्य-पक्षे साध्वेव कथ्यते। किं तु तस्याः तत्त्वं अन्तरर्थ-गम्य, नात्र सन्देह । उत्तम ज्योतिरिति वेद-प्रतिपादितस्य सत्यस्य सूर्यस्य साक्षात्कारात्मकाद् उदयात्प्राक् तस्य पुरस्सरा देवी सौरी प्रभा आविर्भवति। अत एव ता 'ऋतावरी' 'सूनृता' इति वर्णयन्ति मन्त्राः। 'ऋतस्य रश्मि अनुयच्छमाना भद्र भद्र क्रतु-

मस्मासु धेहि' (१-१२३-१३) इत्यत्र सत्यस्याध्वानमनुगच्छन्ती उषस ऋषिः कल्याणतमं दृढप्रज्ञा-बल याचते। कथ प्रभात-कालस्येदृश सामर्थ्यं सम्भवति? एव अन्येऽपि देवा· मित्रो वरुणोऽश्विनावित्यादय स्थूल-पक्षानुसारेण अनिर्णीत-बाह्यभावा अपि अन्तरर्थानुसारेण विस्पष्ट-देवभावा इति तत्तन्मन्त्र-तात्पर्यावगाहने सुगम भवति॥

अथेद निरीक्षणीयम्। एकस्यैव परस्य देवस्य सर्वे देवा बहूनि नामानि अङगानि व्यक्तयश्चेति प्रागुक्तम्। किमयमाशयः मन्त्र-वर्णेभ्य एव सिध्यति, उत, औपनिषद-तत्त्वविदा अर्वाक्कालिकानां व्याख्यान-बला-दिति सशय। अत्र नव्या 'ऋग्वेदे प्रायशो नाना-देवतावाद एव सर्वत्र, उपनिषत्स्वेव सत्यं एकमेवाद्वितीय ब्रह्म प्रतिपादितम्। यद्यपि क्वचिद् एकदेव-स्वरूपज्ञानं ऋषीणां लक्ष्यते, तथाऽपि तदर्वाचीन-मन्त्रेषु विशेषतः दशमे मण्डले' इत्याहु.। अत्र ब्रूम·। नेदं तथ्यम्। बहुभ्यो मण्डले-भ्यो मन्त्रान् उदाहराम·, यत्र अग्निरिन्द्रोऽन्यो वा देव साक्षात्तदेक-स्वरूप-भावेन स्तूयते ऋग्वेदे। तदेक, एक सत्, उत्तम ज्योतिरिति च सूर्यपद-वाच्य परम सत्य श्रूयते, यस्यैव व्यापार-भेदात् व्यक्ति-नामभिर्भिन्ना देवा इति च ज्ञायते। अत्र प्रथमं तावद् बहुधोदाहृतः प्रसिद्धो दैर्घतमसो मन्त्रवर्णो भवति। 'इन्द्र मित्रं' इत्यारभ्य 'एक सद्विप्रा बहुधा वदन्ति' (१-१६४-४६) इति तृतीये पादे सार प्रदर्शयति मन्त्र-दृष्टिः॥

वैश्वामित्रे मण्डले द्वाविंशत्यृच एकस्मिन् सूक्ते—'महद् देवानां असुरत्व एकम्' (३-५५-१) इति सर्वास्वपि ऋक्षु आवृत्त्या पठितम्। असुरत्व प्रबलं महदैश्वर्यं एक इत्युक्तम्। अन्यत्र (३-५४-८) 'विश्वे-देते' इति मन्त्रे 'विश्व एकं चरत् पतत्रि विषुणं वि जातम्' इति तुरीय· पाद.। अस्या ऋचोऽयमर्थ·—द्यावा-पृथिव्यौ सर्वाणि जातानि विवि-क्तानि कृत्वा धारयेते, सर्वान् देवान् बिभ्राणे अपि भार-श्रमाद्व्यथा न प्राप्नुतः। यत् चराचरात्मकं विश्वमीष्टे तदेव चर भवति पतत्रि भवति नाना-रूपतया जातं च भवति इति। अथ वामदेव्ये मण्डले 'वपु-

षामिदेकम्' (४-७-९) इति प्रयुक्तम् । पुनश्च 'वपुषामपश्यम्' इति पञ्चमे मण्डलेऽपि मन्त्रो दृश्यते (५-६२-१)। स च प्रागुदाहृतो व्याख्यातश्च तृतीयखण्डे। 'ध्रुव ज्योतिर्निहित दृशये क मनो जविष्ठ पतयत्स्वन्त । विश्वे देवा समनस· सकेता एक क्रतु अभि वि यन्ति साधु' (६-९-५) । अय आग्नेयो मन्त्र, अत्रापि ध्रुवं अमृत ज्योतिः अन्तर्निहित दर्शनाय, तमेक क्रतु प्रति सर्वे देवा स्वै. पथिभिः साधु यान्तीति कथितम्। वासिष्ठे मण्डले (७-३३-१०) 'विद्युतो ज्योति' इति मन्त्रे 'तत्ते जन्मोतैक अगस्त्यो यत्त्वा आजभार' इति गीतम्। दशमे मण्डले (१०-८२-२) 'यत्र सप्त ऋषीन् पर एकमाहुः' इति स्पष्टमुक्तम् । तत्रैव सूक्ते (ऋक् ६) 'अजस्य नाभावध्येकमर्पित यस्मिन् विश्वानि भुवनानि तस्थु' इति मन्त्र-वर्णः। जन्मरहितस्य तस्यैकस्य नाभौ सर्वे लोका प्रनिष्ठिता इत्युक्त, 'सुपर्णं विप्राः कवयो वचोभि एक सन्त बहुधा कल्पयन्ति' (१०-११४-५) एव तदेक पर सत्यमेव देवो देवाना ऋक्संहिताया गूढमगूढ वा स्तूयत इति प्रदर्शयितु बहुभ्यो मण्डलेभ्यो मन्त्रा उदाहृता, न केवल दशम-मण्डलात्। इद च तत्त्व मनसि निधाय यदि न केवल आग्नेय-सूक्तानि इन्द्र-सोमादि-सूक्तानि च पश्येमार्थ-विचाराय, तदा असन्दिग्ध भवेदिद यत्तदेक सदेव सर्वेऽपि देवा येषामेकैकोऽपि स्व-सदृश साहाय्य विनियुज्य यजमान नर तदेक पर ज्योतिरमृत सत्य प्रापयतीति ॥

अत्र काश्चन ऋच उदाहरिष्याम, याभिस्तदेकमेव पर ज्योति बहु-देवताकारभृद् वर्ण्यते—'येषामर्णो न सप्रथो नाम त्वेषा शश्वतामेकमिद्भुजे। वयो न पित्र्य सह ॥' (८-२०-१३) । ऋषि· सोभरि काण्व मरुतो देवान् अधिकृत्याह। अय भाव। तेषा मरुता एक नाम भ्राजमान समुद्रवत् पृथुल बहूना भोगाय पित्र्य बलमिव भवतीति । अनेन मरुतामेकाधारत्व बहूना देवाना यजमानाना वस्तु-जातस्य वा उपकारकत्व च द्योतिते। वालखिल्य-सूक्ते (८-५८-२) 'एक वा इद वि बभूव सर्वम्' इति स्पष्टम्। 'अयमस्मि जरितः पश्य...... ऋतस्य एकमासीन हर्यतस्य पृष्ठे' (८-१००-३,४,५)। अत्र ऋषि

नेम इन्द्रास्तित्वे जातशङ्क इन्द्र आह—'अहमस्मि स्तोत, पश्य, मम महिम्ना विश्वानि जातानि अतिक्रम्य स्थितोऽस्मि, ऋतस्योपगन्तारो मा वर्धयन्ति, ऋतं कामयमाना समारुह्य मामुपयन्ति, अहं तु एक आसीनोऽस्मि नाक-पृष्ठे' इति। 'ते हिन्विरे अरुण जेन्य वस्वेक पुत्र तिसृणाम्। ते धामान्यमृता मर्त्याना अदब्धा अभिचक्षते ॥' (८-१०१-६)। अत्र देवाना व्यापार-महिम्ना यजमाने जात महद्धन एकमेव ज्योति तिसृणा मातृणा पुत्रत्वेन कीर्तितम्। 'स सप्तधीतिभिर्हित नद्यो अजिन्वदद्रुह। या एकमक्षि वावृधु ॥' (९-९-४)। भूरादि-सप्तलोकधाम-गताभि धी-शक्तिभिर्धारितः स (सोम) तेजोवाहिनीरप्रीणयत्। ताश्च नद्य 'एक अक्षि' विश्वैकचक्षु शब्द-वाच्य सर्वार्थ-दर्शि ज्योतिः अवर्धयन् इति भाव। 'महन्महत्या असुरत्वमेकम्' (१०-५५-४) इदं च 'महद्देवानां असुरत्वमेकम्' इति प्रागुदाहृत-वाक्यप्रायम् ॥

एवं देवानां एक-मूलत्वं एकात्मत्वं एक-लक्ष्यत्वं च मन्त्र-वर्णैरेव ग्राह्याणि भवन्ति। तेषा पृथक्त्व तु नामतो व्यापारतो व्यक्तितश्चेत्यवधेयम्। अत एव तेषां लिङ्गानि मन्त्रेभ्य एवावगम्य पूर्वैरुक्तानि। आयुध-वाहन-वर्णादयोऽपि लक्षयन्ति देवता-विशेषान्। 'बभ्रुरेक' इति प्रागाथमण्डलीय-सूक्तात् (८-२९) तत्त्वमिदमवगम्यते। वाहनान्यधिकृत्य निरुक्त-निघण्टौ (१-१५) 'हरी इन्द्रस्य' इत्यारभ्य 'नियुतो वायो' इत्यन्त पठ्यते। एवमपि देवता-लिङ्गानि मन्त्र-वर्णेष्वेव लक्ष्यन्ते ॥

अथेद वक्तव्यम्। यद्यपि सर्वेषां देवाना कर्माणि ऊर्ध्व-मूलानि परस्माद्धाम्नः प्रारभन्त इत्यसशय, तथाऽपि तेषा प्राधान्य साक्षात्साहाय्य आराद्रुपकारकत्व वा यजमानस्य अध्वरपद-वाच्येन अन्तर्याग-मार्गेण दिवमारोहतः यात्रा-दशायत्तमिति वक्तव्यम्। विश्वमेव ह्यन्तर्बहिर्वा देवताना अधिकार-क्षेत्रम्। तस्मात्तासा कर्तव्यानि ऊर्ध्व-मूलाद् आ-पृथिव्या प्रवृत्तानि प्रसरन्ति, तत्र तत्र सोपानपद-विशेषे यावदपेक्ष विभिद्यन्ते। यद्यपि एकैकस्मिन् धामनि मध्येमार्ग तदधिष्ठान-देवताया प्राधान्येनाधि-

कार, तथाऽपि सा एकमेव मुख परमस्य देवदेवस्य। अन्याश्च देवतास्तस्या पश्चात् परस्ताद्वा व्यापृतास्तत्साहाय्येऽवतिष्ठन्ते। इदमेव तत्त्वमाधारो भवति मन्त्र-दृशामृषीणा देवतास्तवेषु, यत्र बह्वीषु देवतासु स्तूयमानास्वपि एकैकामपि सर्व-देवतात्मभावेन प्रकरण-बलात् पृथक्त्वेन च उपतिष्ठते स्तोता यजमान। ऋषेर्मन्त्र-द्रष्टुरिमे देवा सत्या., न तु काल्पनिका इति किमु वक्तव्यम्?

अथेदमवधातव्यम्। अन्तर्यजने चलति, यजमानस्य तत्तत्पदमधिष्ठातुरग्न्यादेर्देवस्य च सम्बन्धोऽभिनिष्पद्यते। स च पिता-पुत्र-सखित्वादिरूपो बहुविधो लक्ष्यते वेदे। अन्यच्च इद चित्र, यद् यो देव. पालकः पिता पूज्यो भवति, स एव यजमाने जायमानः पुत्रो भवतीति। अत एव सर्वेऽपि देवा. ब्रह्माण्डेऽधिकाराय प्राप्त-प्रथमजन्मान· यजमाने द्वितीयं जन्म लभन्ते। तस्माद् द्वि-जन्मानो देवा इति सगच्छते। कथ कुतो वा यजमाने देवाना द्वितीय जन्म? उच्यते। दिव परस्तात् परस्माद् धाम्नः प्रस्थितस्य विश्वस्य मूर्धा द्यौ शिखर-भूता भवति, तदारभ्य पृथिव्यां पादभूताया विरमतीव विश्व-सृष्टि। एव द्यावा-पृथिव्योरन्तराले पर्वतशिखर-पादयोरन्तर इव बहूनि पदानि गिरि-प्रस्थवदवतिष्ठन्ते। तदधिष्ठान-देवै परिपक्वे यजमाने स्वीय-वैभवाधानपूर्वक तदुद्धाराय स्वीय जन्म लभ्यते। एषा मुख्य प्रथमजोऽग्निर्भवति। तस्मात्तस्यैव स्वरूपाधिकार-विचार· क्रियते। तथा कृते अन्येषा देवानां तत्त्वमपि सुगमं स्यात्। तत्र यथापूर्वं मन्त्र-वर्णाधारेणैव निर्वाहः भवति॥

कोऽयमग्नि-देव य प्रबोध्य ऋषिभिरीड्यते? नाय नून भौतिको भवितुमर्हति, पञ्चसु भूतेषु तृतीयस्य तस्य जडत्वात्, तेजस्तत्त्वाभिमानित्वेऽपि बाह्य-संकेतमात्रत्वाच्च। नापि स बहिर्यज्ञ-कर्मणि अरणि-निर्मथितो वा भवितुमर्हति, य देवं विना अमृताना देवाना सम्मदो न विद्यते। 'न ऋते त्वा अमृता मादयन्ते' इति हि मन्त्र-दृष्टिः। देवोऽयमग्निः— 'कविक्रतुः', क्रान्त-दर्शिनः प्रज्ञा अस्येति बहुशो गीयते वेदेषु। अस्मिन्

सर्वं यज्ञ-रहस्यज्ञान निहित, अस्मिन् सर्वेऽपि रमन्ते अमर्त्या इत्येवमर्थको मन्त्र-राशिर्जेजीयते दाशतय्या संहितायाम् । स मुख भवति देवाना, आस्य च भवति। स हि सर्व यजमानेनार्पित हवि देवान् प्रापयति। स एव देवानामग्रे तिष्ठन प्रमुखो यजमानमुपगच्छति हविरादानाय । हविरर्पणानि प्रणतीश्च स्वीकृत्य देवानास्वादयति, प्रीणयति। तस्मात्स दूतो देवानाम् । तद्द्वारेणैव मर्त्योऽमर्त्य. सह व्यवहर्तु प्रभवति । नेता 'नर' उच्यते। होता च यज्ञस्य ऋत्विक्। स निर्वहन् यज्ञ-विधि देवानाह्वयति यजमानकृत-द्रव्यत्यागपरिग्रहाय । स एव तस्मात्सर्वेषा-माद्यो देवाना मर्त्ये जनितुम्। इद च प्रागुक्त द्वितीय तस्य जन्म । स 'क्रतु' दैवी दृढप्रज्ञा-शक्ति· मानुषे 'एवमेतत्, नान्यथा' इति अध्यव-सायात्मिका बुद्धिर्भवति। तादृश 'क्रतुः' यदा अरण्योर्निर्मथनाद्याज्ञिका-ग्निरिव द्यावा-पृथिव्योर्विश्वस्य पित्रोरनुग्रह-योगात् मर्त्यस्य हृदय-वेद्या प्रादुर्भूतो भवति, तदा सुप्तोत्थित इव यजमान-स्वात्मार्पणान्यादाय पदे पदे दिवमारोहति । सोऽयमग्नि हृदयस्थ-दैवज्वालो भवति, यस्य स्वं वास-स्थान बृहती द्यौ·, यश्च मर्त्येष्वमर्त्यो जायते । जातश्च स सप्तभि. स्वसृभि· पोषितो भवति । सप्तमातृ-स्तनन्धय त आप सप्त-सिन्धव· समादृत्य पुष्णन्तीति वर्ण्यते । इद च सप्तक भूरादि-सत्यलोकान्ताः सप्तभूमिका-गता सप्त-तत्त्वात्मिका शक्तय इति ग्राह्यम् । सप्ततत्त्वा-त्मक-सप्तभूमिका-ज्ञानशक्तिवैभवानि अस्मिन्नग्नाववस्थितानीति बोध्यम्। अत एवानेन हविराद्यर्पणेषु उपात्तेषु सप्तापि धामानि तद्भाग-हराणि भवन्तीति द्योतयितु सप्तार्चिस्सप्त-जिह्वादि· अग्नि-पर्यायशब्दः प्रयुज्यते। तथा यजमान-दानेषु सप्तभूमिका प्रापितेषु, तत्र यजमानस्य धामानि सिद्धानि भवन्ति, तदीय-देवानाममर्त्यानां जन्मापि मर्त्ये यजमाने सम्भवति ॥

बहुव्यपदेश-भागग्निर्वेदे गीतो गुहापद-वाच्ये रहसि हृदये निहितः किल । अग्निधर्म-बोधकानि कानिचिन्नामानि ख्यापयतो मन्त्र-वर्णान् साभिप्रायानुदाहृत्य कथ अग्निरेव स्कन्दः कुमार इति पुराणेषु प्रथितोऽ-भवदिति निरूपयिष्याम.। अनादे कालादृषीणां अय दृढः प्रत्ययः, यद-

ग्निर्नाम सत्यो देव, न काल्पनिक नापि केवल भौतिको याज्ञिको वा, किं तु देवोऽयममर्त्यो मर्त्येष्विति। भृगुपद-वाच्या सत्य-सौर-प्रभाशक्तय ऋषित्व प्राप्ता दिवोऽग्निमाहृत्य मानुषे निधि-भूत मित्रमिव न्यधुरित्याहु। किमर्थम्? मानुषस्य दिव्यजन्म-लाभायेति गायन्ति। तथा च राहूगण:— 'दधुष्ट्वा भृगवो मानुषेषु . . मित्र न शेव दिव्याय जन्मने' (१-५८-६)। ईदृश्य ऋचो बह्वचो दृश्यन्ते, यासा तात्पर्यं न सगच्छेत यदि वय ऋषीणा किमपि रहस्य अन्तर्विश्व विदितमिति नाभ्युपगच्छेम। 'इम नो यज्ञममृतेषु धेहि इमा हव्या जातवेदो जुषस्व' (३-२१-१)। 'भो. अग्ने सर्वेषा जाताना वेदित! त्वमिम अस्मदीय यज्ञ अमृतेषु देवेषु धेहि, इमानि हव्यानि तत्रार्पयितुमर्हसि', इति प्रार्थयते यजमान ऋषि। 'अय कविरकविषु प्रचेता मर्त्येष्वग्निरमृतो निधायि' (७-४-४)। अयमग्नि क्रान्त-दर्शी 'अकविषु' अतथा-भूतेषु दृष्टि-हीनेषु मर्त्येषु अयममृतो न्यधायि इति स्फुटार्थो वसिष्ठस्य मन्त्र। 'महानसि अध्वरस्य प्रकेत . ... न ऋते त्वदमृता मादयन्ते' (७-११-१)। स्वर्गाध्व-प्रयाणात्मक यज्ञ अधिकृत्य प्रकृष्ट-ज्ञानोपेत अग्निः। तस्मादृते देवाना सम्मदो न विद्यत इति वसिष्ठ पुनरत्र ब्रूते। 'अग्नि सूनु सहसो जातवेदस ...... द्विता योऽभूदमृतो मर्त्येषु' (८-७१-११)। स्वय दिव्योऽपि अत्र मर्त्येषु अमर्त्य इति द्विधा-भूत इत्युक्तम्। 'अपश्यमस्य महतो महित्व अमर्त्यस्य मर्त्यासु विक्षु' (१०-७९-१)। अग्ने अमर्त्यस्य महतो महिमान मर्त्येषु अहमद्राक्षमिति सौचीकस्य मन्त्र-दृष्टेस्तात्पर्यम्। अत्रिमण्डले स्पष्टार्थ एष मन्त्रो भवति—'अग्निर्देवेषु राजति अग्निर्मर्तेष्वाविशन्। अग्निर्नो हव्यवाहन अग्नि धीभि. सपर्यत ॥' इति। (५-२५-४) तत्रैव मण्डले (सू. ११ ऋ. २) 'यज्ञस्य केतुं' इति मन्त्रे, यज्ञ-विषयक-प्रज्ञाविशेष अग्नि, होता इन्द्रेणान्यैश्च देवैः सह एकं रथं अध्यासीनो बर्हिरेतीति कथितम्। 'यो मर्त्येष्वमृत ऋतावा' (१-७७-१) इति राहू-गणस्य, 'विश्वायुर्यो अमृतो मर्त्येषु' (६-४-२) 'स मर्त्येष्वमृत प्रचेता' (६-५-५) 'उप वो गीर्भिरमृत विवासत' (६-१५-६) इति भारद्वाजस्य च मन्त्र-वर्णा मर्त्येष्वमृतमग्निमुद्घोषयन्ति ॥

एवममर्त्योऽग्निरस्ति चेदस्मासु, स वर्तेतैव कुत्राप्यस्मासु गूढे स्थाने। तच्च हृत्पदवाच्य रहस्यमन्तरमाहुर्मन्त्र-द्रष्टार । तदेव गुहा-पदेन व्यवह्रियते । अग्नेरावास सा गुहा बहुषु मन्त्रेष्वाम्नायते । तदत्र पराशर-विश्वामित्र-वामदेवाना सूक्तेभ्य सङ्क्षेपतो मन्त्र-भागान् उल्लिखाम —

'पश्वा न तायु गुहा चतन्त नमो युजान नमो वहन्तम्' (१-६५-१), 'हस्ते दधानो नृम्णा विश्वान्यमे देवान् धाद् गुहा निषीदन्। विदन्तीमत्र नरो धिय धा हृदा यत्तष्टान् मन्त्रानशसन्' (१-६७-२), 'विश्वायुरग्ने गुहा गुह गा' (१-६७-३), 'य ई चिकेत गुहा भवन्तम्' (१-६७-४), 'चित्र सन्त गुहा हितम्' (४-७-६), 'गुहा चरन्त सखिभि शिवेभि' (३-१-९), एवमादयो मन्त्र-वर्णा अग्नेर्गुहावास रहस्य अर्न्तानिहित हृदयमुदीरयन्ति ॥

अथ सप्त-तत्त्वात्मक विश्वं अस्मिन्नमर्त्येऽग्नौ निहित इति सर्वथा सप्तक-सम्बन्धित्वेन अय वर्ण्यते। सत्त्व बलं ज्योति आनन्द इति सर्वाणि सप्त-धा भवन्तीति गीयते, अत एवाग्ने. सप्तक-सम्बन्धित्वं बहुधोक्तम्—'आ यस्मिन् सप्तरश्मयस्तता यज्ञस्य नेतरि' (२-५-२), 'दमे दमे सप्त रत्ना दधानोऽग्निर्होता निषसाद यजीयान्' (५-१-५), 'इद मे अग्ने कियते पाव-कामिनते गुरु भार न मन्म। बृहद् दधाथ धृषता गभीर यह्व पृष्ठ प्रयसा सप्तधातु ॥' (४-५-६) । सप्तभूमिका-भार दुर्भर वोढु न शक्तोऽस्मि, अत पावक, भो.! इम च चिन्ता-भार मह्य मा दाः इति साराश । 'सप्त स्वसॄररुषीर्वावशानो विद्वान् मध्व उज्जभारा दृशे कम्।' (१०-५-५) इति त्रित. । अन्यत्र—'सप्त धामानि परियन्नमर्त्य' इति (१०-१२२-३)। 'सप्त ऋषय. प्रतिहिता शरीरे' इति शुक्ल-यजुर्वेदीय मन्त्र यास्के-नोदाहृत च स्मारयामः। तस्मात् सप्त गिरय·, सप्त सिन्धवः, सप्त ऋषय, सप्त स्वसार, सप्त धामानि इति सर्वत्र सप्तक श्रूयते। इदं च प्रागुक्त-प्रकारेण सप्त-तत्त्वात्मिका विश्व-सत्तामधिकृत्य तद्गत-ज्ञान-शक्ति-तेजोविशेषयुक्त भूमिका-परम्पराणा तदाधिकारिक-देवताना वा यथा-सम्भवं द्योतकमिति बोध्यम् ॥

अथ अग्निस्वरूप-विचारे मुख्य-प्रसक्त्या अपा स्वरूप विचारयितव्यम्। का इमा आप सिन्धवो वा, या सप्त-विधा उद्घोष्यन्ते वेद-मन्त्रेषु? ता ऋतस्य धारा परस्याश्चित प्रवाहा, परचित्तेजोवाहिन्य.। इमाश्च तदावरकस्य वृत्रासुरस्य वज्रेण हत्या देव-राजेन इन्द्रेण विसृज्य निर्मुच्यन्त इति बाह्या। पार्थिव-चैतन्ये ऋतधारा-प्रवेश य प्रतिरुणद्धि तस्यासुरस्य बाह्य सङ्केतो वृत्रशब्द-वाच्यो मेघ इत्यवधेयम्। वसिष्ठ-वामदेव-सूक्तेभ्यः तत्रापि विशेषत. 'समुद्रज्येष्ठा' (७-४९) 'समुद्रादूर्मिः' (४-५८) इत्याभ्या स्फुटमिदमवगम्यते, यदखण्डसत्य-स्वरूपस्य रूपक बिम्बमेव समुद्रः, आप एव ऋतचिद्धारा, सिन्धव सप्त-विश्वभूमिका-सप्तकगत-सर्जनधारणतेजोवाहिन्य शक्तयश्चेति। इद च सङ्केत-रहस्य वैश्वामित्रस्य आद्यस्य आग्नेय-सूक्तस्य तात्पर्य-विचारादसन्दिग्धमवधार्यते। तदत्र समासतः प्रधान-विषयान् आवेदयाम ॥

अग्निमदर्शन्नप्सु देवा। तस्मिन् सप्त बलिष्ठा (यह्वी) पुष्टि प्राप्ना। स च मोदवान् अभवत्। जन्मना श्वेत सवर्धनेन रक्त (अरुष) अरुणो वा। ता अश्वा त नव-प्रसूत शिशु अभिजग्मु (अभ्यारु.)। ज्योतिर्वसान अप्सु परितो वसन् अन्यूनानि विपुलानि वैभवानि स स्वय अकल्पयत् . नित्य-यौवना देव्यस्तमेक गर्भ दधिरे। ताश्च सप्तवाण्य। प्रकाशमानधी-सारमूले मधुन प्रवाहेषु विश्व-रूपेषु तस्य वपुर्विततमभवत्। अत्र धात्र्यो नद्य (धेनव) स्वय पोषिका अवर्तन्त। साधोस्तस्य देवस्य द्वे च मातरौ विशाले भूत्वा सुसङ्गते संवृत्ते। जन्मना स पितु सत्त्व-समृद्धि अवेदीत्। स स्वीया धारा व्यसृजत्, स्वीया विपुला. सरितश्च। स्वयमेक वह्वीना वर्धमानाना मातृणा स्तनन्धयो भूत्वा समवर्धत। ऋते बृहति अवियोज्याभि स्वसृभिः (जामिभिः) तस्मै परिकल्पित वास स्वीचकार। . अपारे स्वीये रहसि स्थाने वसन्त त अमृत दुदुहुस्ता। अयं वैश्वामित्र-सूक्तैकदेशस्य साराश ॥

अथ मन्त्रस्थ-पदानि तत्र तत्रोपयुज्य सङ्केतार्थ-विवरण करिष्यामः।

इमाश्च सप्त (नद्य·) आप· सत्या दिव्याश्च भवन्ति। उच्चैर्धाम्नस्ता अग्निमानैषुरत्र प्रतिष्ठापयितुम्। स चाग्निर्दिव्य रहस्य वस्तु, पृथिव्या ओषधीषु निहितः, अरणि-भूतयो द्यावा-पृथिव्यो· घर्षणादाविर्भावयितव्य। अतो द्यावा-पृथिव्योः शिशुरुच्यते, शुद्धसत्त्व-मन प्रधाना द्यु-स्थाना चिदेव द्यौरुच्यते। पार्थिव-मन प्रज्ञाप्रधाना जागरित-स्थाना चित् तु पृथिवीति सङ्केतिता। उभयोर्व्यापार-बलात् प्रयासतो मर्त्य· तद्रहस्य वस्तु अग्न्याख्य निष्पादयेत्। दिव्यास्वप्सु तु स सुदर्श·, बलेन ज्ञानेन भोगेन च युक्त सुगम सुखेन जातो भवति। जन्मना शुभ्र· क्रियया वर्धमानोऽरुणो जायते। जातमात्राय तस्मै देवाः प्रादुस्तेजो बल वपुश्च। सप्त महत्यो (धेनाः) नद्यस्तं वर्धयन्ति। धेनुशब्द-वाच्या· सिन्धवोऽत्र अश्वा इति अभिर्वाणता·। अत्रेद कारण भवति। धेनु-पर्यायो गौः ज्ञानात्मिकाया शक्ते सङ्केतो वेदे। अश्वस्तु क्रियात्मिकाया· शक्ते·। अश्वोऽत्र प्राणगता कार्यकारक-शक्तिः। अग्नेराधाने जनने च अप्स्वरूपा धेनव प्राणात्मकतां भजन्ते। स च प्राणः प्राणिति, करोति, कामयते, भुनक्ति च। अग्निरेव प्रथमं पार्थिवो घर्मात्मको भूत्वा, तत पर प्राणो भवति, अन्ते स्वर्ग्योऽग्निश्च। एवं सप्तविधा आप ऊर्ध्वमेत्य शुद्धसत्त्व-मन प्रधाना (यह्वीः) दिव्या भवन्ति। उत्तम प्रज्ञान सत्यमेव तासा उद्भव-स्थानम्। तस्मादेव ताः प्रवहन्ति। सप्त-वाचस्तु (सप्त वाणी·) सर्वेश्वरस्य देवस्य विसृष्टि-रूपा आविष्कार-शक्तय इति ग्राह्यम्। सर्वेषां वस्तूना पिता प्रभु· पुमान्, स तेषां रहस्योद्भव-धामनि गूढः स्थित·। तच्च उत्तम चित्पदम्। अग्नि· सखिभिर्देवैः सप्तभिरद्भिश्च सह तत्पदमारोहति। स चाग्ने स्वर्गारोहः अस्मासु मर्त्येषु यजमानेषु पृथिवीशब्द-लक्षितां जागरित-स्थाना प्रज्ञां अजहदेव निर्वर्त्यते। अग्निस्तेन स्वर्गारोहेण सर्व-वस्तूनां पितुः समृद्धस्य मधुनो मूलमधिगम्य तानि मधून्यावर्जयन् वर्षत्यस्मत्प्राणेषु। स स्वय गर्भं दधान· पुत्रो जायते। अत एव स नित्यः कुमारः, शुक्रं ज्योतिः, शुभ्रः पुमान्, एक आत्मा वैश्वानरात्मना मानवे मर्त्येऽमर्त्य· सिद्धो भवति। कवि-क्रतुः, दिव्य शिशुः, (देव-कुमार·) तस्येह जन्म, तस्य पोष, अद्भिः संवर्धनं, नद्य एव आपः, धेनवः ता एव पुनरश्वाः

इत्यादय सङकेत-रहस्यार्थान् अन्तरेण तात्पर्य-सङगत्या नोपपत्ति क्षमन्ते। यदि सङकेत-गोप्यमन्तरा कमप्यर्थमेषा निर्णेतु प्रयतेमहि, असम्भावित-कल्प- नैव सिध्येत्, न चेदुन्मत्त-प्रलापित्व मन्त्र-द्रष्टृष्वारोपितवन्त स्याम। ईदृशा सङकेता स्वयमेव विवृत-गूढार्था: स्पष्ट लक्ष्यन्तेऽन्यत्रापि सूक्तेषु। 'समुद्रादूर्मि'रित्यारभ्य 'तमश्याम मधुमन्त तर्मूमिम्' इत्यन्त वामदेव-सूक्त प्रस्फुट वेद-रहस्य लक्षयतीति क सन्देह ? अथ च 'घृतस्य नाम गुह्य यदस्ति', 'जिह्वा देवाना अमृतस्य नाभि', 'एता अर्षन्ति हृद्यात् समुद्रात्', 'घृतस्य धारा.. .. सरितो न धेना अन्तर्हृदा मनसा पूयमाना', 'अग्नि योषा· कल्याण्य स्मयमानासो अग्निम्', 'धामन् ते विश्व भुवनमधिश्रितम्', 'अन्त समुद्रे हृद्यन्तरायुषि' इत्यादि-वाक्यवाक्यैकदेशेभ्य इद स्फुटमवगम्यते, यद् घृत मधु धेनु आप योषा हृत् अन्त समुद्र —इत्यादय शब्दा स्वीयान् महतो रहस्यार्थान् स्वयमेव विवृण्वत इति। ईदृशाना साङकेतिकाना रूपाणा कानिचित्पुराणेषु स्पष्टमवशिष्टानि लक्ष्यन्ते। क्षीरसागर-वासी अनन्त-शयनो विष्णुरित्युक्ते, नायमनन्त कोऽपि प्राकृत सर्प, न वा क्षीर च मधुर पार्थिव गव्य, नापि समुद्रो दुग्ध-वारा राशि। सर्व-व्यापी विष्णु परिच्छेद-शून्ये अनन्ते सद्भावे आनन्दमये नित्ये वस्तुनि अव-तिष्ठत इति सङकेतार्थ। ननु पुराणाना कर्तार पुरोहिता जड-बुद्धय सूर्यचन्द्रोपराग-तत्त्वस्यापि अनभिज्ञा कथ गहनानि तत्त्वानि जानीयु ? साधारणपार्थिव-सर्प-क्षीरसागरानेव ते ब्रुवते, वयमेव सङकेतार्थ कल्पयाम इति चेत्, नाऽवश्यकी कल्पनाऽस्माभि· कार्या। त एव लाक्षणिकै. शब्दै. सङकेत-कल्पना मुद्रयित्वा गहनानि तत्त्वानि सार्वलौकिक-दर्शनाय व्यापयामासु। ते च शब्दा, व्यापको 'विष्णु' शेष-सर्प 'अनन्त' आनन्दमय 'मधुर क्षीर' नित्याखण्ड-सत्स्वरूप 'समुद्र' इति बोध्या॥

अथ यो वेदेऽग्नि कुमार कीर्त्यते, स पुराणेषु अग्निज स्कन्द इति कथ्यते। पुराणेषु कुमारकथा-प्रस्तावे ये विषया स्मर्यन्ते, ते सङकेतभाषा-वेषान्तरैर्वेदे श्रूयन्ते। यद्यपि कथा-विस्तरेषु तत्र तत्र पुराणानि विप्रति-पद्यन्ते, तथापि सर्वाणि पुराणानि कुमार-तत्त्वमधिकृत्य प्राधान्येन एक-कण्ठानि भवन्ति। महाभारतावलोकने निस्संशय इद भवति, यद्वन-पर्वणि

आङगिरसोपाख्याने स्कन्दोत्पत्ति-विवरणे लक्ष्यमाणा विषया वेदेभ्य एवोद्धृत्य प्रोक्ता इति। भाषा-भेदेऽपि क्वचिद्वैदिकान् शब्दान प्रायशो वेद-प्रतिपादितानेवार्थानाविष्करोति महाभारत-सहिता। परस्मात्स्व-धाम्न पितु-रागत. पुत्रोऽग्नि कुमारो वर्ण्यते वेदे, महादेवात्स्कन्न तेज स्कन्द सुब्रह्मण्य कुमारो भारते पुराणे च। ओषधीषु जातो वेदे, शरवणे पुराणे, अप्सु सर्वधितो वेदे, गङगाया पुराणे। धेनुभिः सवर्धन वेदे, कृत्तिकाभिः क्षीरदान पुराणे। आपो गावोऽश्वा वा मातर· स्वसारो वा सप्त वेदे, पुराणे तु षडेव मातरः एका परमपद-भूमिका मातर वर्जयित्वा॥

अथ च महाभारते इन्द्रो मानस-शैले तिष्ठन्नग्नेरागमनं प्रतिपालयति स्मेति पठ्यते। 'स शैल मानस गत्वा ध्यायन्नर्थमिम भृशम्' (वनपर्व–अ० २२२), धेनवो नद्यो मातर अग्नेर्धात्र्य इति च पठ्यते––"एता नद्यस्तु धिष्ण्याना मातरो या· प्रकीर्तिता" (अ०–२२१ श्लो०–२६)। एव स्कन्दोत्पत्ति-कथायां विचार्यमाणायां वैदिकी सङकेत-भाषा पुराण-कथाया मूल भवतीत्यसशयम्। स्कन्द एवाग्निरिति संशय-च्छेदक वाक्य वेदाधारकं ब्रूते महाभारत-सहिता। अद्भुत-नामकोऽग्निर्यो वेदे वर्णित स एव स्कन्द इति स्पष्टमाह–'अद्भुतस्य तु माहात्म्य यथा वेदेषु कीर्तितम्' इति (वनपर्व–२२१-३०)। तथा अग्नयो बहव प्रोक्ता आङगिरसोपाख्याने। तत्र अद्भुतोऽग्निर्वेदे वर्णित. किल। यदि वेदे अग्निरद्भुत-पदेन व्यवहृतो दृश्येत, तदा महाभारतकारो वेदसूक्तार्थ-ज्ञानबलात् पुराण-प्रकारक-कथाया अद्भुताख्यस्याग्नेः स्कन्दस्य इतिवृत्त निवेशितवानिति शक्य वदितुम्। परं तु, यथा अग्नि· पुरोहितो यज्ञस्य, होता, मुखं दूतो वा देवाना, सेनानी., सप्तजिह्व इति कीर्त्यते, न तथा अद्भुत-पदं अग्नि-लिङगत्वेन प्रख्यातं भवति। तस्मादत्र विचारो भवति। ऋग्वेदे पञ्च-विंशत्यधिकेषु स्थलेषु अद्भुत-पद प्रयुक्त दृश्यते, अन्यत्र चतुर्षु समासान्त-र्गत भवति, यथा 'अद्भुतैनस' इति। अत्र प्रथम अद्भुतपदार्थ-निर्णय कार्यः। अद्भुत लौकिक-सस्कृतभाषायामिव वेदेऽपि आश्चर्य-पर्यायो भव-तीति निर्विवादम्। 'महत्' इत्यर्थेऽपि बहुत्र प्रयुज्यते, तथा सायणीया व्याख्या च भवति। विश्वातीत पर सत्य महत्पद-वाच्य वेदे, यथा 'महद्द्रे-

वानामसुरत्वमेकम्' इत्यादौ। तदेव 'महत्' 'अद्भुत' आश्चर्यं भवति। इदमेव प्रतिबिम्बित आश्चर्यवत्पश्यति इत्युपनिषद्वाक्ये। उपनिषत्सु ब्रह्म-पदमपि बृहतेर्धातोरर्थानुगमात् महत्पर्यायो भवति। 'महतो महीयान्' इत्यौपनिषदः पुरुषश्च श्रूयते। पर ज्योति पितैव कुमारो जात इति वेदे, अद्भुत-सञ्ज्ञोऽग्निर्गीयते—'न भूत अद्भुत' इति नैरुक्त निरङ्कुश निर्वचन क्वचिदवलम्ब्य व्याचक्षाणोऽपि सायण प्रायश 'आश्चर्यं' 'महत्' इत्येव व्याचष्टे। अत्र प्रथम समासान्तर्गत अद्भुत-पद विमृश्य, तत पर तत्पद अग्नि-परत्वेन प्रयुज्यमान परीक्षिष्यामहे॥

'अद्भुतैनस·' इति मरुता विशेषणत्वेन सकृत्, आदित्याना च सकृत्, एव द्वि प्रयोगो दृश्यत ऋक्सहितायाम्। अद्भुत न भूत एन पापं येषु ते मरुत इति सायणो मन्यने। नैतदृजु भवति। अद्भुतानि एनासि येषु त इति उपपन्नतरम्। कुत ? मरुतश्चण्ड-कर्माण प्रथिता वेदे। चण्ड-कर्माण पापा इति लोके साधारणोऽभिप्राय। मरुता कर्माणि चण्डा-न्यपि न साधारणानि तस्मादद्भुतानीत्याशयेन अद्भुत-पापा इत्युक्तम्। अस्मासु मानुषेष्विव तेषु पाप न विद्यत इति फलितोऽर्थ। अत्र अद्भुत आश्चर्यमिति ग्रहणेन सायणीय-तात्पर्यं सिध्यति, स्वच्छन्द-निर्वचनस्य अन-पेक्षता भाव-पुष्टेरक्षतिश्चेति अवधेयम्। प्राय सर्वत्र अद्भुत इत्यग्नेर्व्यप-देश इति निरूपणाय सर्वाणि ऋग्वेदीय-प्रयोगस्थलानि परीक्षितव्यानि यत्र कुत्रापि अन्य-दैवत्ये सौम्ये ऐन्द्रे वा मन्त्रे तत् पद प्रयुक्तं दृश्येत, तत्रापि अग्निगुण-बोधकानि विशेषणानि प्रयुज्यन्ते। तच्च पुरस्तात् प्रदर्शयिष्याम·। केवल आश्चर्यार्थ-प्रयुक्तानि स्थलानि वर्जयित्वा देवता-परत्वेन निर्दिष्टानि एव निरीक्षामहे॥

'न नूनमस्ति नो श्व कस्तद्वेद यदद्भुतम्' (१-१७०-१)। अत्र पर वस्तु निर्दिष्टम्—'स हि क्रतु स मर्य· स साधुर्मित्रो न भूदद्भुतस्य रथीः' (१-७७-३)। अत्र अद्भुतस्य महतो भूतस्य सारथिरग्निरित्यु-क्तम्। 'सदसस्पतिमदभुत प्रियमिन्द्रस्य' (१-१८-६) इन्द्रस्य प्रिय किल अग्निरद्भुत। 'शुचि· पावको अद्भुत मध्वा यज्ञ मिमिक्षति'

(१-१४२-३)। अग्निमद्भुत गायति दीर्घतमा। 'देवो देवानामसि मित्रो अद्भुत' (१-९४-१३) अत्राप्यग्निरद्भुत·। 'विशा राजानमद्भुतं अध्यक्ष धर्मणामिमम्। अग्निमीळे स उ श्रवत् (८-४३-२४)। अग्निरद्भुत स्पष्ट.। 'त्वं नो अग्ने अद्भुत क्रत्वा दक्षस्य महना' (५-१०-२)। 'त्व हि सत्यो अद्भुतो दाता वाजस्य गोमत' (५-२३-२)। अग्निरेवाद्भुत सम्बोध्यते–'द्रन्नः सर्पिरासुति प्रत्नो होता वरेण्य। सहसस्पुत्रो अद्भुत' (२-७-६) अग्निरेवात्र देवता। 'व्यस्तभ्नाद्रोदसी मित्रो अद्भुत' (६-८-३) अग्निरेव निर्दिष्ट। 'स त्व सुप्रीतो वीतहव्ये अद्भुत' (६-१५-२) अग्नेरेव सम्बोधनम्। 'स्तोता यत्ते अनुव्रत उक्थानि ऋतुथा दधे। शुचि· पावक उच्यते सो अद्भुत॥' (८-१३-१९) अय ऐन्द्रो मन्त्रः। अत्रापि अग्नि-धर्मवत्त्वेन स्तुता देवता। शुचि· पावक, अद्भुत इत्यग्नि-विशेषणानि प्रयुक्तानि भवन्ति। 'त्वं राजेव सुव्रतो गिरः सोमा विवेशिथ। पुनानो वह्ने अद्भुत॥' (९-२०-५) अत्र सोमो देवता, सम्बोधने 'वह्ने' 'अद्भुत' इति प्रयुक्तम्। 'शास इत्था महानसि अमित्रखादो अद्भुत' (१०-१५२-१) अत्र सकृदेव अग्निलिङ्गवर्जं इन्द्रः अद्भुत इति स्तुतः। 'यो अस्मै हव्यैर्घृतवद्भिरविधत्. . . उरुचक्रिरद्भुत·' (२-२६-४)। ब्रह्मणस्पतिरत्र देव., सकृदेव अद्भुत-विशेषणमस्य लक्ष्यते। सकृत् मित्रावरुणौ अद्भुतौ (५-६६-४) इत्युक्तम्। सकृत् समासान्तर्गत अद्भुत-पदं मित्रावरुण-परं भवति –'अद्भुतक्रतू' (५-७०-४) इति। तथा सकृत् 'अद्भुतक्रतुम्' (८-२३-८) इति अग्नि-परम्। 'अद्भुतैनसा' (५-८७-७) इति मरुतां विशेषणं प्राग् विचारितं स्मार्यम्। 'अस्ति देवा . . . आदित्या अद्भुतैनसः' (८-६७-७) इति अन्यत्र भवति॥

ऋग्वेदे अद्भुतपद-प्रयोगस्थलानि सर्वाणि परीक्षितानि। साधारण्येन केवल आश्चार्यार्थे प्रयुक्तानि नेह दर्शितानि, प्रयोजनाभावात्। सर्वत्र अग्नेर्वैशिष्टच अद्भुतपद-द्योतित भवति। कदाचिदत्र दर्शित-प्रकारेण अन्यदेवता-विशेषणत्वेन दृष्टमिति तथ्यम्। न तावता ह्रासापत्तिरद्भुत-पद-विशेषितस्य अग्नेर्वैशिष्टचस्य। परस्य ज्योतिष· अग्नि-रूपेण अवस्थि-

तस्यैव अद्भुत-शब्देन व्यवहारो वेद इति निरूपितम्। एकस्यैव परस्य देवस्य बहुदेवताकारत्वात् क्वचिदन्योऽपि देव इन्द्र. सोमो वा अद्भुत-विशेषणेन प्रतिपाद्यते। अग्निरेव सर्वा देवता इत्यपि गीयते। यथा वैश्वा-नरीय-सूक्तेषु क्वचित् सूर्य एव प्रतिपाद्यमानेऽपि वैश्वानर-पद अग्निमेव लक्षयति, तथा अद्भुत-पद अन्यदेवता-विशेषणतया कदाचित्प्रयुक्तमपि अग्निमेव विशिष्टतया ख्यापयतीत्यवधार्यम् ॥

'अद्भुतस्याग्नेर्माहात्म्य वेदेषु परिकीर्तितम्' आख्यातु प्रतिज्ञाय महा-भारतकार स्कन्दोत्पत्ति-वृत्तान्त कथा-रूपेणोपपादयामास। इद च वेद-मूलत्व कुमार-तत्त्वस्य वैश्वामित्राग्नि-सूक्तार्थविचारादुदाहृताभ्य ऋग्भ्यश्च विस्पष्ट भवति। यद्यपि स्कन्दकथा-साराश पुराणेषु महाभारत-सहिता-या च उभयत्रैक एव भवति, तथाऽपि वैयासिकी सहिता भाषया भावेन च वेद-भाषाया सङ्केतरूपत्वनिरूपणे बहुतरामुपयुक्तेति तामेवोदाहार्ष्म। एव वृत्रवधादि-पुराणकथाना च वेद-मूलत्व बोध्यम्। अत्र तु अग्निस्वरूप-विचार एव प्रसक्त, तदनुप्रसक्त्या पौराणिकस्कन्दकथा-मूलपरीक्षणेन वेद-भाषाया सङ्केत-रूपत्व दृढीकृतम् ॥

स एष ऋचा राशि., ब्रह्म-कोशो व्याख्यास्यते। गूढार्थ-प्राधान्येऽपि कर्मोपयोगितया व्यवस्थिताना ऋचा पदार्थ-विचारे गवाश्वादीनि साङ्के-तिक-पदानि अपरिहार्यैव अन्तरर्थानुसारि-तात्पर्यपरिग्रहे व्यवसाय कार्य. । अग्न्यादीनि देवता-नामानि तत्तद्गुण-बोधकैर्वाचकैर्व्याख्यातु शक्यान्यपि सज्ञा-पदानीव पद-परिवृत्ति न सहन्त इति बोध्यम् । अग्न्यादि-देवाना क्वचि-द्वाह्य-प्रपञ्चे भौतिकाग्न्यादि-रूपेणावस्थान केवल साङ्केतिकमिति मन्त-व्यम् । देवताना स्वरूपाणि तु दिव्येनाभ्यन्तरेण वोन्मीलितेन चक्षुषा ग्राह्याणि। एकैकोऽपि देव अद्वितीयस्य परस्य देवस्य अङ्ग गुणः शक्ति-विशेषो वा इत्युक्तौ अग्न्यादि. देव न केवल शक्तिर्गुण एव वा अङ्ग वा भवति, कि तु स्वय गुणी शक्त, व्यक्तिर्वेति बोध्यम्। समस्तेऽपि ऋग्वेदे एक-रूपा सङ्केत-व्यवस्था। यद्यपि ऋषीणा मन्त्र-दृष्टिषु क्वचिद् भाव-पुष्टिरधिका क्वचिद् गाढा सरला वा वाक्य-गतिः, शब्दार्थ-माधुर्य-

गाम्भीर्यादौ साम्य वा न लक्ष्येत, क्वचित्सङकेत-गूढार्थबाहुल्य वा दृश्येत, तथाऽपि सर्वेषा मन्त्र-द्रष्टॄणा एकमेव परम लक्ष्य, एकमेव रहस्य, एक एव सङकेत-सम्प्रदाय । अत एव रहस्यार्थ-परिज्ञानमक्लिष्ट भवति । एक-रीत्यैव ह्यत्र साङकेतिक-शब्दार्थपरिग्रहो भवति । सङकेतव्यवस्था-परिज्ञान वेद-रहस्यावगाहनस्य द्वार भवतीति माधुच्छन्दसेभ्य सूक्तेभ्य ऋक्सहितायामादिमेभ्य एवावगम्यते । 'अग्निमीळे' सूक्तमेव वेद-रहस्या-धिगमाय प्रथम-सोपानतया सहिताया प्रारम्भे सहिताकारैर्निवेशित-मिव लक्ष्यते । इद च मन्त्रार्थ-विचारावसरे सुगम स्यादिति असशयम् । 'अग्निमीळे' सूक्तजपस्य सर्ववेद-पारायणफलं प्राहु प्राञ्च । सर्ववेद-रहस्य-ज्ञानबीज अत्र द्रष्टव्यमित्याशयेन तथा फल-श्रुतिरिति बोध्यम् ॥

अथ ऋग्वेद-सहिताया द्विप्रकारको विभागो भवति । अष्टकानि, अध्याया, वर्गा, मन्त्राश्चेति एको विभाग । अय चाध्ययनोपयोगी । मण्डलानि, अनुवाका, सूक्तानि ऋचश्चेत्यपरो विभाग अनुष्ठानोपयोगी । अनुष्ठानमपि द्विविधम् । कर्मानुष्ठान, जपाद्यनुष्ठान चेति । मन्त्राणां कर्मभि सम्बन्ध विनियोगमाहुर्याज्ञिका । तथा विशेष-विनियोगो मन्त्रा-णा तत्तत्क्रतौ सूत्रकारेण प्रदर्शित कर्म-पराणामुपयुक्तो भवति । कृत्स्न-स्यापि वेदस्य स्वाध्याये जपे ध्याने च सामान्य-विनियोगो बोध्य. । अय-मेव वेद-रहस्यार्थपराणामस्माकमपेक्षणीय । ता तां देवता साक्षात्कर्तुं मन्त्रार्थानुसन्धान-बलभूयसि जपध्यान-पारायणात्मके अनुष्ठाने सूक्त-मन्त्रा-णा सामान्य-विनियोगो द्रष्टव्य । मन्त्राक्षराणामनितरसामान्य-प्रभावत्वे-ऽपि अर्थानुसन्धानमन्तरा भस्मन्यनग्नावाज्य-होमवत् पर्यवस्येत् स्वाध्यायः । अत एव अर्थ-विचारवर्ज स्वाध्यायी 'स्थाणुरय भारहर' इति निन्दास्पदमभूत् पूर्वेषाम् । कर्मपारम्य-पक्षप्रमुखा आश्वलायन-प्रभृतय सूत्रकारा अपि वेदाध्या-यिना अन्तर्मुखेन एकाग्र-मनसा भाव्यमित्यभिप्रायेणैवमाहु —'यत् स्वाध्याय-मधीते स ब्रह्मयज्ञ' 'द्यावापृथिव्यो सन्धिमीक्षमाण. सम्मील्य वा यथा वा युक्तमात्मान मन्येत तथा युक्तोऽधीयीत स्वाध्यायम्' इति । तस्मात् 'स्वाध्या-योऽध्येतव्य, इति ब्रह्म-यज्ञादौ शब्द-प्राधान्येऽपि अनुष्ठान अर्थानुसन्धानपूर्व-कमेव फलवदिति सिद्धम् । सोऽय मन्त्रार्थ-विचारो देवतास्वरूपादि-रहस्य-

विज्ञानसम्पत्तये जिज्ञासूना कर्मबद्ध-श्रद्धानामप्युपकारकः स्यादित्याशसामहे ॥

इति श्रीमहर्षि-रमणभगवत्पादानुध्यात-श्रीभगवद्वासिष्ठगणपतिमुनि-
प्रवरान्तेवासिनः
पूर्णयोगाचार्य-श्रीमदरविन्दभगवत्पादानुध्यातस्य
भारद्वाजस्य विश्वेश्वरसूनो.
कपालिन· कृतिषु
वेदगुप्तार्थसिद्धाञ्जनस्य ऋक्सहिताभाष्यस्य
भूमिका समाप्ता

भूमिका-विषयानुक्रमणिका

प्रथम खण्ड॰ (पुट १–३४)

7

द्वितीयः खण्डः (३४–६०)

चतुर्थः खण्डः (७६–९६)

RIG-BHASHYA BHUMIKA

(English Rendering)

INTRODUCTION
TO
RIG-BHASHYA

Section One

Victory to the Sole Lord of the worlds that have come to light, to Him, the Self of all souls, to Him who is beyond Darkness (1)

Victory to the Person who is denoted by the word *supreme*, who wears the Sound-form for body and creates the universe by exhalation and who lives with *tapas* for his life-breath (2)

Victory to the unmoving Ether Supernal, the abode of Riks, whence the creation is released with purpose by the Creator (3)

Fixing the thought again and again on that Splendour of great parts that is stationed in Sri Aurobindo, the most excellent among the eligibles who are the knowers of the secret sense of the Vedas, we explore the intricacies of the Veda for the understanding of the esoteric sense, in accordance with the Light (of Wisdom that is Sri Aurobindo) unaffected by the bonds of Ritual without understanding (4)

Through the legends of the Puranas, men of old have enlarged upon and expounded in parts these Vedas, consisting of Riks, Yajus and Samans along with their limbs (5)

That *dharmas*, even the socio-religious customs, are rooted in the Vedas is the view of a section of the ancient regulators of social conventions (6)

The Wise know that the Vedas are the treasures of divine knowledge and austere discipline and Faith, while some

say they are the feeder-basin of the whole body of ceremonial rites. (7)

Hence did all the great Teachers of religion in this land of Bharata look upon the Vedas as two-sectioned and as the basis of Dharma

It is declared that the support of the Works i e Rites, *karma*, is the earlier portion, that of *jnāna*, Knowledge, the latter section The Brahmanas are the feeders of the Purva Tantra (called Purva Mimamsa of the ritualistic school) even as the Upanishads are of the higher Knowledge—*jnāna*, (called Uttara Mimamsa) (7a)

The Mantras—*rks* or *yajus*—are intertwined with their application (or, the applications of the Mantras are inherent in them) and are meant for use in ritual, they are for purposes of sacrifice, this has been the verdict Consequently the Mantras came to be treated definitely as limbs of the Vedic rites (8)

Even though for the propitiation of the Gods, for the purification of the inner being, for the attainment of the desired ends and the accomplishment of averting the undesirable, they (Mantras) are used, sacred as they are, in *japa* and the like, yet, Ritual is the main thing and Mantras its subsidiaries (9)

Hence, according to the Dharma Shastra, the designation *Veda* applies conjointly to the Mantra and the Brahmana, as proclaimed by Sutra-karas (10) of yore to whom Karma, ritual was the main Dharma (religion or religious law) that mattered

Having before them conventional religion as traditionally handed down such as this, they commented upon the Mantras of the Vedas in parts (11)

Uvvata and Mahidhara commented upon the Mantras of Yajus while others like Skandaswami and Venkata Madhava on the Riks (12)

And the erudite Sayana Madhava, prepared complete commentaries, with details, of all the four Samhitas along with their Brahmanas

It is his Bhashya that has gained wide currency everywhere and is esteemed by the learned in the East as well as by scholars of the West

Some moderns of the western world (lit hemisphere) endowed with a new rising (and prosperous) vigour eager for knowledge from all sources, though themselves outside the pale of Vedic religion, searching for the ancient stories of Indians, out of curiosity, got admitted into the Vedas with the help of indigenous Pundits and in accordance with the cultural impressions of the West (they) determined the meaning of the Vedas

To these, Sayana was of very great help Supporting his views wherever it suited them, they gave their verdict upon the character and substance of the Mantras and the Gods spoken of in the Veda as also on the thought of the seers of the Mantras

What the new investigators succeeded in getting by dint of their scholarship, that in a general way, we shall give in brief

The supreme Veda is one only, that is the ancient Rig Veda The Rishis are remembered as the poets who composed the Mantra-poetry

They composed hymns for purposes of sacrificial rites The Storm, the Rain, the Fire elemental, the Sun and other Gods are propitiated (lit praised) by these primitive Rishis, usually out of awe and out of love as well Other Gods there are—some Gods evident in Nature, some even inanimate such as the elements, others who are created fancifully and praised as living ones

The Gods are propitiated, by means of hymns, for the attainment of the many objects of desire by these primitive ancients, men with likes and dislikes

With the growth of the series of sacrificial rites in time, there came to be fabricated the Mantras of Yajus as also the Brahmanas, this fact can be inferred from their language of a later time as compared with that of the Riks

If there is found in these Hymns Knowledge of the Transcendent or Knowledge of the Self, that surely matters little

If it be urged that eulogy of Knowledge is clearly noticeable in the tenth Mandala and also found elsewhere in the Veda, (they would say) that is but of recent origin

But, all the same this must be understood the Rishis are primeval folk, it is the Aranyakas and not the Samhitas that are resorts of *jnāna*, therefore in the Mantras there is neither *jnāna* nor any secret nor austerities

Prayers are found, addressed by primitive men, the Rishis, to the Gods who are created by the exuberance of the Soma-intoxication, the Gods who are inanimate objects, the Gods of the elements in Nature or Gods dwelling in the skies, visible and invisible or non-existent as if they were really existent

Many among us intelligent as they are, were seized with such views as these, imported from the West and follow the new way of the votaries of modern learning—the views that naturally receive no support even from the old uncritical learning (in India) (13)

As this stood thus, the revered Sri Aurobindo, eminent among the learned, (while) occupied with severe austerities, came upon a new path quite unexpectedly (14)

The secret that lay hidden in the Veda stood revealed to him though his mind was never given to the search of the meaning of the Mantras,

yet certain well-known Deities of the Veda came to be seen by him when he was absorbed in Yoga with his eye turned within.

Since then, (he came to have) an abiding interest in the inquiry into the meaning of the Vedas Having found the secret of the Veda and revealing at least some little of it, the great Sage spoke out truths, even though impenetrable, regarding the Riks, the Rishis and the Gods for the enlightenment of enquiring minds, in accordance with his vision

And the indubitable knowledge born of direct perception, the high-minded one conveyed to others with appropriate reasonings to carry conviction

With this his Perception for basis, having pondered over his words and considered the traditional knowledge and ancient usages and with the help of deep pursuits of the Shastras of yore we break the seal over the ages-old secret embedded in the language of the Vedas

In the Brahmanas, the Mantras and likewise in the Upanishads, in the passages of the Niruktas and in other ancient works, in the Puranas, the historical legends and in other Shastras as well—everywhere the idea is evident that there is a secret in the Veda (15)

That secret is manifestly to be found in the Rik Samhita, and that (secret) through a speciality of language is (kept) in symbolic form With the knowledge of the meaning of the symbol, what is hidden comes to light

Have we but the eye, the means for unlocking (the hidden secret) is assuredly found in the Mantras, the perceptions of the Rishis

Once the mystery of the Mantras and the seers of the Mantras is solved, the misconception (lit evil delusion) regarding the Gods also will melt away

What is ancient and for long held to be the (position) of the Rishis, that, indeed, is ours also It is this that the Mantra is the root, the series of Brahmanas and Upanishads are its branches.

The sages, Madhuchchhandas and others, are *seers* of the Mantra, the Gods were present to the vision of these seers of old

Not by superior scholarship, nor by artifice of speech did these lovers of poetic charm compose hymnal poems

By the free opening up (lit unhampered breaking forth) of the wondrous powers within, by the grace of the Gods, by audition as well as perception did the great sages come face to face with *Brahman*, called the Mantra

These Rishis, with Tapas for wealth, obtained the Mantras by means of a subtle or divine audition and perception they were endowed with and a perfect devotion to the Gods

Hence these hymns are acclaimed as Mantra-perceptions and the Rishis gifted with the inner vision known as the Poets

The Gods are indeed many, bearing distinct names (of the One), objects of laudation The highest God is One, the supreme Purusha as the Sun, it is his manifold function that is the state of the One as many Gods

True, many are the names to the One Supreme, but they are not mere names, they are Gods, Powers and Personalities of the One Therefore it is the One Supreme that wears different names and forms and personalities

The Supreme Light is distinct and yet not separate from the Gods, the distinctness among the Gods obtains only in the front, behind each are All the Gods

The Supreme who is All the Gods becomes distinctly formed and distinctly designated as each God by reason of the speciality of the function

Like many limbs of one who is bodied, the Gods are different functionings of the Supreme Light

Hence, these Gods are extolled separately in the hymns, they must be understood as Gods distinct not merely in name,

but separate in personality and function as well of the One Supreme

In this universe of many planes (lit steps) within and without, many are the guardians of the world entrusted with authority (16)

The world, inner and outer, is under the control of the Gods, this secret was known to the ancient seers of the Mantra

Therefore did the great sages perform their self-offering (sacrifice, worship) to the Gods, with their life, with their mind and body, with all their being

The mass of men (base or low) in their thousands unable to grasp the mysteries of these great few who were competent for the Inner Sacrifice, worshipped the Gods with the outer sacrifice with the Mantras, and the Mantra was applicable either way (in a double manner) on account of the special turn of the Vedic speech

The Mantra perceived by the Rishis, the God who was worshipped, the Sacrifice, the sacrificer, the priests and the Fruit (of the Sacrifice)—the true character of these will become clear in the discussion (of the subject) that follows

Our thesis has been stated briefly, in concise verses, at the commencement of the work We shall expound it in detail as much as necessary in due course This is the line leading to the estoeric meaning of the Vedas, brought to light by the revered Sri Aurobindo The same line is adopted in the ensuing Introduction to the Commentary by which investigation into the meaning of the Mantras would find clear passage free of sources of vexation But first the opposition needs to be cleared And what is this opposition that we propose to eliminate? Whence has it sprouted? That is the question we shall presently consider

Scholars from the West with the help of indigenous scholarship wherever necessary, have cast abroad certain notions regarding the Vedas And chiefly depending on

these (scholars of the West), many students of modern learning from the educated classes in India trumpet learnedly, they say eminent savants in the West, lifelong students of Vedic learning, have arrived at these conclusions on the Vedas the childhood of the primitive Aryans is evident from the Hymns of the Rig Veda Their hymnal prayers are like the profuse babblings of infants (lit like children's plain words of excessive amusement) Even though their socio-religious life is marked by this unsophisticated and unripe state, yet a primitive kind of monotheism is their faith Even among Indians, leaders of the revivalist movements like Ram Mohan Roy and Swami Dayananda held monotheism to be the creed of the Vedic religion And this view of theirs concurs with the conclusions of western scholarship Even though among the western scholars themselves there is conflict of opinions, yet agreement is easy and hence, as we see, reconciliation possible So, some among them say the hymns were the compositions of the primitive poets of the Rig Veda for purposes of sacrifice, they were barbarians tied in faith to the supremacy of ceremonial rites Others hold that the narratives of the Gods described in the Veda are accounts of cosmogony in metaphor, parable and allegory Sayana, the famous commentator on the Vedas, in his commentary, in dealing with the killing of Vritra etc shows them to be phenomena of Nature—the sunrise, the downpour of rains and so on This concurs with the view acceptable to western scholars Sayana explains the Riks closely following the Brahmanas of a later age Thus there is room for a variety of views in the Veda The basis for these differing views apparent at first sight is not merely in the minds of the investigators, but it must be understood that it is there in the Veda itself. In the Rig Veda Samhita the hymnal composition looks pregnant with ideas that are uneven.

Thus an eminent Indian of renowned scholarship, (17) prominent among moderns who have adopted the views of western scholarship in its researches into Vedic history, says scholar and exponent of the esoteric theory of the Veda, Sri Aurobindo holds that there is a secret in the Veda, we cannot accept it He says that the Vedic Rishis are similar to the mystics who are to be found even among the very ancient Greeks But this is not true Why? It is opposed to the findings of modern scholarship It cannot be accepted by western scholars whose lifelong labours in the field of research in Vedic history, the meaning of the Mantras, nature of deities etc do not support it How can the esoteric theory of Sri Aurobindo hope to look down upon and challenge such high authorities? Even if this theory of the secret in the Veda were to be somehow accepted, it is not merely the verdict of these great authorities that would be set aside, it would also be opposed to the traditional interpretation of Sayana, accepted as our authority Also, this theory is against the doctrine of the Mimamsakas which is the authority on Vedic interpretation Hence this novel argument of Sri Aurobindo, though attractive and ingenious on the face of it, has to be discarded, it merits no consideration If, however, any one, out of sentiment for the ancient Rishis, were to hold that these great Rishis of the Rig Veda possessed mystic wisdom, it would be nothing but serving untruth. Of course one is free to luxuriate in fanciful imagination If the Vedic Rishis had attained at all such a high spiritual summit and received the affluence of the grace of the Gods, how is it that no evidence of it whatever could not be found in later works or traditions? Further, studies in the history of other primitive races inhabiting the earth point to this one conclusion progress in general is gradual It is not that the ancients attained to great heights in their primitive stage itself and

this was followed by successive degradations Therefore the great truth, all spiritual wisdom (lit secret) is to be found only in the utterances of the Rishis of the Upanishads, men with more mature minds, well above the primitive Vedic stage Possibly, some seeds of it may be seen in places in the Rig Veda Samhita, but that is trifle, and largely inconsequent, belongs to a later age and out of place The esoteric theory of the Veda is thus wholly inappropriate and deserves to be rejected

Such is the purport of the opposite viewpoint Pronouncements of this view by Indian scholars propagating modern western learning and culture cannot be lightly set aside If these were the words of a simpleton or an uncultured mind, we could overlook them holding that they issue from an ignoramus and do not merit our notice The personage in question is well-known, his challenging scholarship is famous among the western educated classes, his superb eloquence holds captive the attention of varied concourse of the lay and learned Even though he speaks out (views on the Veda) in the manner stated above he is not a scholar of the Vedas, nor does he claim himself to be one, yet, his argument does not lack vigour or fall short of its target After all every one does not know everything, and eager for knowledge of truth, probing into facts with interest, he follows the western scholars and accepts their word as authoritative in the field of Vedic studies And having accepted the verdict of these savants noted for their brilliance in the specialised field of Vedic research, there is nothing wrong if he makes others follow the same view The fault is of another kind and it is this we set out to examine To appraise the fault is both necessary and fruitful For these views are generally shared by all those Indians who follow the modern way in their Vedic studies To meet the champion wrestler (18) is tantamount to meeting the rest of his class, is the Sanskrit saying and on

this analogy, we shall take his pronouncement as representative and deal with it accordingly To submit all superficial scholarliness (in regard to the Vedas) to withering scrutiny and to promote interest in the secret knowledge of the Vedas on the part of the unbiassed is the object of this examination of his faulty argument

Indeed, these are in brief the three objections raised against the theory of the esoteric Wisdom of the Veda First the verdict of the western scholarship is opposed to our conclusions on the secret meaning of the Veda Second it is contrary to the traditional interpretation of Sayana Third our position is directly agaist that of the Doctrine of the Mimamsakas Let us meet each of these objections, shorn of verbiage, in the main

First, it is said in objection to say that there has been a steady falling away of Indian society from the Rig Vedic times is contrary to what is seen everywhere in historical studies of other societies on the globe, namely, as with the individual, so with the collectivity also, human progress is gradual Here we have to point out the learned exponent has misunderstood our words and proceeded to construct a clever argument We have not said that all the Vedic Rishis and the common people of the time had attained an all-round prosperity—spiritual and material What we have said is different and what the opponent attributes to us, due to misunderstanding, is quite another We say the Rishis, the seers of the Mantra, devoted to a life of the spirit, discovered certain lines of development beyond the range of sensory perception by means of their strength of discipline and achieved a many-sided inner progress, and in possession of these many secrets they cast these truths in veiled language in the mantra-perceptions This is not to say that all men originally reached great heights, we have not thought so, nor said so Nor have we said that the

Rishis of the Veda had obtained a complete knowledge of every kind

It must be noted that the age of the Rig Veda is the original epoch of great sages who knew the technique of Yoga, who had grasped the truths of the character and activity of the Gods, in their macrocosmic and microcosmic functions, and had discovered the Mystic Path This is not to say that all men in that age knew the inner secret path, that they were all disciplined votaries of the secret path and endowed in every way with a divine strength It could not mean that all the populace of the time had the knowledge of truths seen by the seers, of the secrets of the paths of God-realisation and other verities attainable by austere discipline Now, let us take an illustration from our own times It is universally accepted that ours is an age of the empire of Physical Science We see before our eyes how this Physical Nature, pregnant with myriad mysteries, brings out daily and hourly unimaginable wonders In such an age of intellectual supremacy how many are eminently intellectual? Certainly not many, they are a few, it must be admitted And even among those few intellectuals how many are competent to follow the strides of Physical Science and understand intimately her mysteries? Or again, how many of these competent are able to enter the secret world of the laws and processes of Physical Nature whence awakened, are released vast dimensions of energy lying asleep in the womb of the atom? Few, very few, we must say, they could be counted on fingers

In any age, whatever the dominating principle of power be, whether it is spiritual wisdom or the sway of the Intellect culminating in scientific culture, or empire-building political skill and military strength, or economic prosperity in accordance with the science of production, distribution and regulation or deployment of labour for the organisation of collective

life, undoubtedly always it works itself out through just a few human centres and through them rules the collectivity It follows that whatever the guiding principle of Society, Knowledge, Power, Wealth or Labour (lit cleverness in action)—any one or more of these—leaders of vigour and substance are always numerically the few (19)

Thus it was that the spiritual wisdom and occult knowledge of the Rishis of the Veda was not common to the generality of men, to the common people the means of religious worship (worship of the Gods) was provided in the ceremonies of external sacrifices and similar rites Therefore, to attribute to our statement the meaning that all the people of the Vedic times reached the high summits of the Spirit and treaded the mystic path is not correct, not true Nor have we said at any time that the Systems of Philosophy were products in the downward course from the high levels of the Vedic Wisdom The path of Vedic knowledge i e the way of obtaining knowledge in the Vedic age was different, the mode of thought used to get knowledge in the philosophical Systems is another The former is intuition, rising direct from revelation and inspiration, untutored by external means, the other is the speculative conclusion on the strength of intellect in the form of certain sense of certainty obtained by deliberations with the help of reasoning based upon perception, inference etc Between these two methods the difference is as great as between the two ages Spiritual experience does not proceed from Reason based on metaphysical thought, nor does it depend upon material prosperity and opulence of riches needed for bodily life Neither does proficiency in occult knowledge depend on high development of the outward intellect We see that in the very stage which we call primitive following the conclusions of the historians, many ancients had known profound truths of Nature which strike the moderns with

wonder Insight does not depend upon modernity

Indeed, it may be asked if the Vedic Rishis had really attained such a spiritual progress then how is it that no noticeable impress of it was left on the succeeding ages? We reply we will come to this context further in the course of this study, to consider whether the marks of the splendour of the Vedic Rishis are seen or not seen on their posterity and if seen, in what way But this much must be said here It is clear from a perusal of the literature of the ages that followed that the language and mentality of the Vedic age underwent a great change And it is indeed a miracle that, in spite of the great gulf betwen the period of the Vedas and that of the Brahmanas, Aranyakas and Upanishads, something of the Vedic tradition and the secret of deities etc was preserved or sought to be preserved in the Brahmanas and the Aranyakas It may be urged be that as it may, but how is it that such a holy ancient age as the Vedic is lost without issue (lit without fulfilling its purpose)? This is no valid objection Like the age of the Mystics among the ancient Greeks, the age of the Vedic Rishis also came to an end Whatever be the mode of the setting, it has to be stated that it is entirely the run of Time Historians hold that there was an age of the Mystics among the ancient Greeks and others And because it is now no more, no one could say that there was no such age at all In the same maner it cannot be said on the passing of the Vedic age that there never was an age of the Mystics, the Rishis. Or let is suppose the present human civilisation or culture distinguished by the highly developed Science of Physical Nature, practically perishes as a consequence of some catastrophe in Nature or by a cataclysm brought about by an explosion in the womb of the atom releasing world-wrecking weapons of destruction Would it be right for future generations to say that here was no age at all of the culture of Physical Science?

It is a proposition teeming with vulnerable points that western historians advance (when they hold) that human mind everywhere in the primitive ages, is silly and childish Possibly in the early beginnings of human life in creation, the state of man was extremely rudimentary, young and unripe But that does not apply to those like the ancient Greeks or the sages of the Vedas So much is their maturity that the felicities of the mind along with the mystic riches of inner revelation, inspiration etc are manifest in the mantra-perceptions of these great Rishis and this is clear to those who have eyes to see

Let us here recall what Sri Aurobindo has said (in this connection) In India, as elsewhere on the continents of earth the progress of the common humanity has been very slow, spiritual achievement and proficiency in occult knowledge, were confined to only a few Thus first came the Age of the Vedas, essentially intuitive in character The Age of the Intellect and Philosophy, proceeding on metaphysical thought, followed thereafter In the Vedic age the main means of the Rishis was the inner sight, but in the age of philosophers the means was investigation based on the criteria of perception etc What was achieved by the great Rishis through inner means got by direct discipline, was sought to be reached, by the disciplines (yogic paths) that followed, through the means of the reflective (or ratiocinative) intellect Similarly in still later ages the same supreme Truth was sought to be realised through the emotional being, the life (*prāna*), and even through the physical body at times, by later processes (later relative to the Vedic age) The Sadhanas of the Tantriks, Raja Yoga, Hatha Yoga etc are to be understood in this light It is to be noted that these disciplines (processes) were not the products of the downward course away from the Mystic Path of the Vedas or of accident They were processes that

set out to achieve the supreme Purpose set by the Vedic tradition, independently, by means of the emotional and other purificatory means This is the spiritual history of India, they (the Sadhanas) attempt, repeatedly, in different ages to uplift the emotional part, the life and the other lower parts of the being and raise each degree of consciousness already evolved to the high summit of the spirit originally attained in the age of the Veda

But then, it may be asked, how is it that western scholars, even though desirous of straightforward line (of approach) have come to decisions ascribing a primitive condition to the religious institution of Rig Vedic sages? Indeed, there is reason for it They fixed the age of the Vedic Rishis based on the conjecture of certain western historians that the advent of human society on earth dates back to a few thousands of years and not to many hundreds of ages Hence they have finished their accounts of the rise and growth etc of the Aryan peoples measured in terms of two or three thousand years or in limited hundreds of years But this is their old story Such was their belief at the time when researches into Earth's history were in their beginnings and infancy But today with the growth of knowledge of history, that kind of belief has generally undergone change. Again it was at the time when Physical Science was coming into its own and Materialism held sway over the intellectuals of the West that they desired to know of the social customs and ideas of ancient Indians through an enquiry into the meaning of the Vedas And they constructed accounts of the history and society of Vedic India, through a consideration of the history of various human aggregates and their religious institutions and comparative philology and drawing upon their own conjectures to the necessary extent Such being their innate culture and competence it is not surprising that they should say the Rishis of the

Veda are generally common or primitive people, their poetry childish and their Gods products of imagination and wonder on seeing the operation of Nature It is true, however, that the basis of materials available to them at the commencement of their study of the Vedas was not adequate Their conclusions referred to earlier, regarding the rise, growth, social customs and laws of human society are now stale and for the most part without substance (lit sap) Therefore, suffice it to say, a fresh and exhaustive enquiry into the Vedas is called for and it, doubtless, demands every bit of labour of thought and active interest on the part of the seekers of knowledge

Let us leave the effusions (lit lustre or play) of western scholarship at that It would not be a mis-statement to say that the method of Vedic study of their Indian followers trained in the new tradition, is not yet materially different There are certainly many amongst us, who are brilliant, endowed with genius, scholars who would walk in the straightforward path, engaged in various fields of knowledge, eastern and western, old and new, yet we cannot say there are such in the line of Vedic research Even the few that are to be found, carry on their labours with firm belief in the aforesaid outmoded conclusions of western scholars, with no striking results If there be any notable results they are in matters of detail and in the discovery of facts of subsidiary importance Essentially it is the same western outlook, the very path fashioned by them, the very same conjectural conclusions regarding the social custom and religion of the Vedic Rishis, and it is the same convention that has started from them that has won a place of honour (or respectability) Leaning on all this our modern scholars undertake their study of the Vedic Mantras, the word, its meaning and the history of the Veda And as decisively taught by them (scholars of the West) the Vedic Rishis are

mostly barbaric, gross minds ascribing divinity to Nature, elements of Fire, Wind Sun, Rain and others, their poetry is product of almost childish imagination These Rishis are struck with wonder every day at the sight of the dawn, though the Sun rises everyday, at the very thought of the night these Rishis are overcome with fear Such are the ideas generally associated with Vedic research even today We shall illustrate by means of an example It has now become a respectable convention with all scholars who adopt the modern method for investigation into the meaning of the Vedas to extol the beauty of Vedic poetry And there too, the hymns to Ushas though cited before by western scholars, are again and again quoted by them with the idea that matters of felicity bear repetition Though there are many hymns in the Veda of poetic excellence, the hymns to Ushas are specially so We do not dispute the statement But the sense of the pretty hymns thus described as given by these scholars, in consonance with Sayana's commentary in places, is not commensurate with and does not add to that adulation On the other hand it verily establishes that these poets are immature minds, delighting fast in every day happenings and at times with their face adorned with the babblings of imbeciles

When Rishi Rahugana Gotama lauds the deity in gratitude and joyous exultation, "We have crossed over to the other shore of darkness" (RV I 92 6), according to the line of interpretation of the Vedic scholars the meaning is to be taken literally, by the crossing of the shore of darkness, it is not the end of ignorance that is meant but only the daily awakening, at the passing of the night, that is sung The all-pervasive dark night, peopled with ghosts, spirits and *piśācas* indeed struck terror into these *tapasvins* celebrated as Rishis And there is another curiosity Sitting down for the sacrifice, the Rishis pray for sunrise again

when the sun has already arisen! Verily they believed that the sun rose and asscended the skies, by the strength of their prayers and the potency of the Vedic chanting Such an ignorant belief, unthinkable even among the common folk, may perhaps be conceded, but could it be that they did not know that dawn follows the passing of the night, it grows into the day and with the end of the day there follows the night? It is hardly possible to say they did not, especially in the face of such riks as "The actions of the Gods undeviating", "It (dawn) follows well the path of the Truth" (I 124 2,3) Such are the incoherent prattles that would be imputed to the seers of the Riks if we were to follow modern Indian Vedic scholars, trained in the western traditions of scholarship, in their mode of understanding the Mantras

However, if we look into the Vedas with discrimination and deliberative thought keeping in mind the ancient tradition, that has come down the ages, regarding the Mantras of the Veda and great Rishis, seers of the Riks, the mist (lit delusion) would instantly clear it would be manifest that the Vedic hymns are not babbling poetry of childish fancy and that the seers of the Mantras are poets who *hear the truth*, *satyaśrutah* If we follow the line shown by Sri Aurobindo, there is surely a double advantage The incongruent prattle foisted on the Mantras vanishes And difficulties and ambiguities in many of the Mantras are resolved. That is a negative gain And positively it is this we gain in knowledge of the spiritual eminence of the Seers, the mystic vision embedded in the hymns, the true character of the Gods Certain unintelligible portions found in the Upanishads become clear And lastly, we find justification for the authoritative statements made in the respective texts that the Vedas are the root of the Puranas, historical legends, Tantras and other scriptures and the elaboration

of the substance of the Vedas their main function Thus the conclusions regarding the Vedas, following from the viewpoint of western scholars, vitiated by false conjectures and without basis are to be rightly rejected The argument that Sri Aurobindo's mystic interpretation of the Vedas can not be allowed to stand as it is opposed to the conclusions of lifelong scholars of Vedic study has now been met

Then we shall consider and answer the second objection It is held that the esoteric interpretation is to be rejected as it is against the traditional interpretation of Sayana Is it that Sayana's commentary on the Mantras starts on the basis of some tradition handed down from beginningless time? Or is it that Sayana himself by means of his commentary on the Vedas commenced a new or a renovated tradition for the study of the Mantras? The question arises from the mention of the term *tradition* For this commentator maintains in his exegesis of the Mantras, mostly the tradition which proclaims the ritualistic purpose of the Vedas At times he upholds the Puranic, *Aitihāsik*, Vedantic or other Sastraic tradition It is not to be denied that Sayana girded up his loins to establish the ritualistic purpose of the Vedas, through his Commentary on the Mantras Hence wherever there is a total absence of ritualistic association and there is evident only the laudation of *Jnāna*, Knowledge, *Moksa*, Liberation, and the *Aksara*, Immutable, he sees its inutility to the ritualists and proceeds to explain accordingly Wherever any hymn is quoted by Yaska and other earlier authors, in praise of *Jnāna*, being unable to get over it, Sayana comments on such Mantras pointing to the absence of inherent flavour (for purposes of ritual) in such Mantras without plain and clear meaning, but where the meaning of words is plain (and clear) he explains, helplessly, in the spiritual context and escapes (from the situation) somehow discharging his

obligation (as commentator) We shall illustrate this by taking up an example of the teacher Jaimini's Sutras 'The purpose of the Veda being ritualistic, words which do not have that significance are useless' This clearly lays down that the only purpose of the Vedas—known by the hallowed term Scripture—is that of Ritual, those that do not pertain to that (ritualistic action) are worthless The Sutrakaras (authors of the aphorisms) prescribe application in rituals even for Mantras famous for their eulogy of *Jnāna*, *Moksa* and the *Aksara* Thus is laid down the application (in ritual) of the famous hymn *asya vāmasya* of Dirghatamas (RV I 164) "In the Mahavrata rite in the hymn of praise to the All-Gods, the recitation of *nivid* Mantras has two parts There the 41 riks beginning with *asya vāmasya* form the first part" In the preeminently ritualistic commentary of Sayana on the first rik of this hymn we find at the close the following lines "Thus it is possible to interpret in the spiritual sense in other places also Yet we do not write of it for want of inherent flavour and fear of swelling the volume Wherever the spiritual meaning is clear e g in the rik *dvā suparnā*, we shall mention it This Mantra is commented upon by Yaska (Nirukta 4 26)" The spiritual import of the Rik *asya vāmasya* is, of course, not obviously clear, but Riks like *dvā suparnā*, are perforce explained in the spiritual sense, as there is no other way That such a spiritual meaning does not add to the coherence (lit innate essence) of Riks which are to be commented upon in the ritualistic sense alone, is clearly Sayana's opinion In such places he explains drawing upon the Vedantic tradition—and that too of a section of the Adwaitins,—at times upon the Puranic legends and on occasions historical incidents Thus with all his labour, Sayana does not wholly hold himself to the position of the ritualistic Vedist He comments from the

viewpoint of the historical tradition, unmindful of the inconsistencies in his own statements, not showing or perhaps not mindful of its contradiction to the doctrine of the Purva Mimamsa How is it possible—in the face of the Sutras of Jaimini purporting to establish the eternality of the letters of the Vedic Mantra—to lean on the support of historical occurrences (apparent in the Vedas) without resorting to the figurative or secondary sense? But Sayana elucidates their purport accepting narratives of the royal sages (or kings and Rishis), battles and other historical happenings in the Mantras The Riks of the well-known hymn of the curse and counter-curse of Vishwamitra-cum-Vasishtha are an instance to the point Or from hundreds of instances we shall quote just one line of Sayana's commentary following the *sthālīpulaka-nyāya* (20) Commenting on the Rik, "We sons of Rahugana have uttered the word of sweetness to Agni, we offer to him our obeisances with radiant prayers" (I 78 5), Sayana says "The Rishi concludes his laudation by means of this Rik, we Gotamas, sons of Rahugana etc" Here the doctrine of the non-human origin of the Vedas is certainly struck at the roots And this very commentator has given us a commentary expounding the meaning of the Veda accepting the position of the exponents of the Purva Mimamsa doctrine who hold fast to the eternality of the Vedas!

Let us then examine what is the tradition that Sayana stands upon It is indeed a jumble of traditions There is no doubt that the ritualistic tradition was there current for a long time before Sayana himself But there is no shadow of doubt that there were other very ancient traditions regarding the interpretations of the Veda Yaska has referred to a number of viewpoints e.g naturalistic interpreters, those that sought knowledge as related to the Gods, advocates of spiritual knowledge, historians, ritualists,

etymologists and others We learn from the Nirukta of Yaska that knowledge of three kinds is obtained from the Vedas viz knowledge of sacrifice, of Gods and the spiritual knowledge Yaska holds that the meaning of the Mantras is not ritualistic alone We shall establish this (point) later on with due authority This much is to be noted here It cannot be gainsaid that the Veda Bhashya of Sayana has been written definitely after looking into works like the Nirukta and the Brihad Devata Though this commentator refers to the Niruktakara (Yaska), he does not note, does not make mention of Yaska's observation that the secret of the Mantra or that of the deities does not reveal itself to one who is devoid of spiritual austerities, acceptance (and mentioning) of such statement is not necessary for the ritualistic commentary—this is clear Thus Sayana's Veda Bhashya eclipsed the ancient tradition that the Veda is the treasure containing the secrets of the Gods and spiritual truths etc Sayana Bhashya itself gave rise to the new tradition (that all the Riks pertain to sacrifice and ritual), and this has resulted in the universal belief that all Riks are meant for ritual action. Though the ritualistic theory regarding the Mantras arose from the Brahmanas, ancient scholars were well aware that there had been for long the spiritual and mystic interpretation of the Mantras That is how the tradition of sanctity, potency, adoration etc of the Mantra spoken of as a Person —the *Veda Purusa*—came to be established among the cultured classes of ancient India, in the Puranas and histories, in the writings of great souls who had realised the higher Truth None before Sayana has given a complete commentary on the Vedas No such writing is heard of, at any rate none is found Even if there was any written, it is found only in parts, or perhaps it was done only in part Sayana justified (lit supported) the ritualistic purpose (tradition) of the Vedas by laying out his commentary, with gigantic

labour, on all the four Samhitas of the Vedas along with their Brahmanas and Aranyakas No wonder, hence, his commentary on the four Vedas has a compelling influence over the entire world of scholars But for the exponent of the opposite view to say that this tradition of Sayana is the only ancient tradition for the interpretation of the Veda, is to belie facts This is enough (for the second objection)

And last, we come to the third and puerile objection viz the esoteric theory of the Veda is to be rejected as it is opposed to the doctrine of the Mimamsakas—the standard authority on the study of the Vedas We have set out to study the purport of the hymns of the Rig Veda Samhita, hence our subject is enquiry into the meaning of the Mantras, not of the passages of Brahmanas where specialists in the Purva Mimamsa may well be the authority It is because the explanation of the Mantras given in the Brahmanas are helpful for ritual that Sayana first commented upon the Brahmanas and then commenced to explain the Mantras accordingly He observes at the beginning of the Bhashya "Because of its usefulness in commenting upon the Mantras, we have first commented upon the Brahmana along with the Aranyaka section, so that the Samhita consisting of the Mantras can be explained then and there with citations from the Brahmanas" Now the statement is easily understandable that our conclusion is opposed to the Sayanic tradition But nowhere do we hear that the Mimamsakas wrote commentaries on the Mantra Samhita, nor is there any need for it Taking passages from the Brahmanas and the apposite ones from the Smritis, the Mimamsakas have hewn excellent path for determining the meaning of these passages Their main object is study of Dharma, not enquiry into the meaning of the Mantras That is why the Veda Samhita has not been commented upon or sought to be so done, by any of the teachers of the

Purva Mimamsa Jaimini the author of the Mimamsa Sutras has not made any study of the interpretation of the Mantras, nor has Shabaraswami his commentator nor Bhatta Kumarila, not to speak of later Mimamsakas who have not paid thought to it We leave this at that here since we shall have occasion later to say something about the doctrine of Mimamsakas Suffice it to say that the regard or competency of the Mimamsakas (whose field is to enquire into Dharma) for entry into the study of the Mantras is akin to hare's horn (21) (corresponding to mare's nest) This answers to the last objection, ill-conceived, though attractive

Before proceeding to present our thesis we would draw attention to the merits and demerits of Sayana's Bhashya and to the fact that to students of the Vedas Sayana is not merely very useful but indispensable Sayana commented upon the Vedas drawing upon the cream churned out from the scholarship of various groups of erudites from many countries of the Indian continent, for getting at the essence of the Vedic import Undoubtedly this has been of great service to all students of the Vedic knowledge in subsequent times Many are the invaluable topics dealt with in the course of this commentary on the Mantras of the Samhitas along with their *Pada Pātha*—citations from ancient texts of authority, various traditional accounts, lexicons, meaning of the words and Mantras of the hymns (severally and collectively), at times the possibility of other meaning, metre, grammar, accent, and etymological derivation of the words of the Mantras. It is because all these are happily there in the Bhashya of Sayana that any enquiry into its import, its merits and defects is at all possible Sayana's Bhashya itself could not have been there were it not for the fact that the Samhitas along with the Pada Patha were committed to memory and thus preserved by votaries of the Vedic learning and chanting, even though they may have been

ignorant of its import Even so, but for the Bhashya of Savana our entire Vedic literature would have been an impenetrable mass of darkness and even the scrutiny of the inner meaning of the Vedas hardly possible Hence, suffice it to say that its superb usefulness deserves to be admired with gratitude for its general helpfulness in considering the Mantra, Pada Patha, derivations of word-forms, syntax of sentences But the line adopted in this commentary set to establish firmly the supremacy of sacrificial rites, for explaining, from the ritualistic standpoint, Mantras whose secret sense is apparent, or veiled, is highly vulnerable, not straight, unnecessary even for its own purpose This will be clear now and again in the course of our consideration of the meaning of the Mantras Even this is a negligible blemish compared with the achievement of Sayana's herculean labour (22) (lit Bhagiratha's effort) in giving the import of the Veda Mantras And what is the nature of that import? It is that all the Mantras are primarily meant to be used in ritual, that is to say, it is their subservience to ritual, therefore the supremacy of ritual that is established. And the result? The ancient tradition regarding the Vedas is false, the very basis of the sanctity of the Veda is uprooted, and the universal faith in the Vedas as the repository of many truths, spiritual austerities and mystical knowledge, about the character and realisation of Gods is rendered useless All the message (lit story or account) proclaimed by the Nigamas (Vedas), Agamas (Tantra), Puranas and legendary history that the most mystic and divine knowledge and occult disciplines are rooted in the Veda becomes a colossal myth (lit fanciful song) What promotes spiritual welfare is not to be looked for here, that is to be found in the Upanishads known as the Vedanta. In the Veda proper consisting of Mantras, it is the aide to ritual that is to be noted, by which is attained the fruit of various kinds of

wealth, strength, progeny, animals, cows and horses and others, nourishment, contentment, gold, servants, victory, elimination of the enemy and capture of his treasure, destruction of rivals that cavil, and the like And if modern scholars, on the strength of the commentary of Mantras by Sayana, hold that the sacrifice yielding such fruits is laid down in the Vedas and proceed to adjudge (lit decide) the ancient Rishis to be primitive unrefined men, how can it be said to be unfair? Sayana concedes, to a limited extent, the presence of spiritual truth in the Mantras, he has reverence for the great sages, positive belief in the existence of deities and in the sacredness and potency of the Mantras Even though this is a fact, yet, the western scholars—themselves outside the pale of the Vedic creed—and their loyal disciples among modern Indians show magnanimity in forgiving Sayana the commentator for the grievous error that his intelligence was characteristically led by trust in (the ideas or words of) others aforesaid (Yaska etc), for after all he shared the superstitious beliefs of his age And this is no wonder For Sayana in giving a complete commentary on the Vedas has rendered a great service They have drawn from it as much material as they would for their own conjectural theories However, some of the ancients maintain, without any embarrassment, thought or hesitation (fear) that the heart of the message (import) of the Vedas contained in that vast collection of more than a thousand hymns and ten thousand Mantras is simply sacrificial ritual culminating in the fruit of happiness, enjoyment, and wealth, intense life of the senses (lit animal life), egoistic and selfish propulsion and advancement (lit desire and nourishment). Such being their view, the doctrine of the Purva Mimamsa, it is no wonder that its ignorant adherents are censured in the Bhagavad-Gita even though it proclaims the glory of the supremacy of the Veda

It is I who am to be known by all the Vedas,
I who am the creator of the Vedanta and myself the
knower of the Vedas.

Now we will state our position in brief The subject of our enquiry here is the Rig Veda The place of other Vedas is considered elsewhere The Mantras have a secret meaning And it is this alone that is the inner and supreme meaning of the Vedic hymns and the Vedic sacrifice It follows that the meaning given by Sayana is accepted by us as the exoteric sense It may be that his explanation of a term, or a line or Rik is not useful even for his own purpose or necessary, it may also be that the meanings forced out in some places are incoherent We shall point out such instances as occasion arises But all this we would ignore Even though, in details, there are inconsistencies in the meanings given, we accept his interpretation on the whole as giving the exoteric side of the Vedic worship and deities etc in accordance with it The inner meaning of the Mantras is hidden while the outer sense stands as its cloak The age of the seers of the Mantras is far anterior to that of the Brahmanas along with the Aranyakas The Rig Veda is a treasury that contains secrets of these knowers of mystic knowledge, concealed in veiled speech And it is only the collection of these hymns of Riks that we term the Rig Veda Samhita. Again it must be noted that these hymns are not poetical compositions of the kind familiar to us On the other hand, these Riks bear the ages-old designation *mantra-perceptions* vouchsafed in revelation and inspiration to the Rishis who had direct perception of Dharma The Mantras are reputed to be fruitful, endowed with power because of the splendid source of their coming to light (lit glory of their manifestation) as word and meaning and because of the characteristic vibration in (their) resonance We

accept what the teachers of old have held viz that the Mantra is an uncommon means for the seer of the Mantra, and for others, to attain the purposes of life We said earlier that the meaning of these Mantras is twofold The inner which is the psychological or spiritual, is in reality the true meaning This secret was known to the Rishis and to their disciples who were initiated by the great Rishis and instructed in the inner sacrifice through disciplines of inner purification etc Consecrating all of themselves to the Gods and receiving their gifts in return, by their progression into the summits of the spirit they obtained the riches (of knowledge) that pertain to the worlds and those that relate to the Gods

The other meaning, gross and external, is for the sake of common men, useful in ceremonial sacrifices performed to propitiate the Gods Thus the word used in the Mantras has a double meaning And this device was a necessity for preserving the secret knowledge etc in the Veda from the unfit The secret meaning was guarded under veil in order to save the unripe, raw and common men from dangers of ignorance or misuse. How else, indeed, can the immature, weak and common people without spiritual endeavour be fit for the life of the soul and for the journey of bodily life dedicated to the Gods?

It must be, however, noted that though the use of words with double meaning was deliberate it was effortless and natural It is no contradiction to say that this deliberate arrangement of the use of words was achieved naturally and without effort There need be no doubt in this regard. Here let us look into the form, origin and growth of language of primeval times Even though according to Patanjali, the author of Mahabhashya, words are taken to have a fourfold currency and consequently the word is understood to refer to the *jāti*, class, *kriyā*, action, *guna*, quality and *dravya*, substance or only *jāti*, class, yet it should be noted that

human speech in the ancient times was not arbitrarily conventional in driving home the meaning Some hold that this convention of a particular fixed relation between the word and its meaning is the will of God This view says in effect of this word this alone is the fixed meaning That the relation between word and meaning is fixed is a fact of every day experience, universally accepted and hence to be admitted, still it cannot be said that the elders or their leaders together decided that such shall be the meaning of such a word and the convention thus made has come down the ages Whether the ages-old convention is taken as the will of God or the decision of elders, the unreasonableness is obvious either way, as *sanketa*, relation between word and meaning cannot be a matter of unbridled and arbitrary choice It is only by usage that the convention of fixed relation of word-meaning gets established The word *go*, cow, signifies by convention, the object in the form of the lap, tail, hoof, hump and horn Nobody has made any such rule that the word *go* must be used in this particular sense— a rule according to which it would be possible to say, the convention is established. There could be no objection whatever to the statement that convention is established by usage It is a legitimate question to ask how did words come to be established by usage in particular senses? *Rūdhi* means constant and settled usage When the trodden track comes to be known by sheer habit, a fixity of relation must be understood to be the same as abundance of usage.

How then does a fixed particular use get currency and what is the basis of this fixed use? The answer to this question depends on a knowledge of the original nature of human speech (lit words) Human speech is the expression of nervous response to the experience of objects of outward senses as well as of subtle (inner) senses through the fric-

tion (lit churning) generated by the contact of the fire-principle and vital air in the body, this (speech) is received by the auditory organ giving rise to an understanding of the meaning In the beginning, in the olden times, human speech was not conventional Originally, human speech was simply the vibratory response of the nervous being, articulating itself in vocal sound, to the perceptual and objective experiences in the case of uncultivated men and to the inner, intimate vision, audition and other experiences in that of the great sages Whenever any experience is undergone, be it internal or external, the receiving intelligence—in the heart, in the case of refined men, in the case of the unregenerate, of purely nervous being, induces a responsive manifestation which gets formulated in letters like *a ā* etc. constituting human speech Unlike in the later ages, there was no intellectual convention in those early ages that such a word has such a meaning Like the six-fold modification (22a) of a creature in coming to birth, living etc which is a fact of universal acceptance, the convention arising from a definite word-sense relation gets established in the course of the birth and growth etc of language Linguistic scholars would easily follow this subtle reasoning We shall state here in brief relevant portions of what we have said elsewhere while expounding the doctrine of Sphota In the Vedic age the word was full of vital vigour and in gaining currency conveyed its characteristic class, quality etc , yet all the while retaining its root meaning The many words having the same meaning, and one word having several meanings depending on the context of the use of the word are accomplished facts because of the derivative significance of words Hence they speak of the multi-significance of roots. Practical convenience is secured when the meaning of words is restricted by reference to 'conjunction, disjunction, association, opposition, context etc' (23) as

laid down in the regulating laws of Rhetoric—a dictum whose origin is to be traced to the Veda Even though a certain convention came to apply to Vedic words by reason of their usage, still their derivative significance was not only not suppressed, but itself has stood as life-principle of the word Again, while there are hundreds of roots in the sense of movement, in fact each signifies its characteristic quality (of movement) For instance in current Sanskrit usage we say "Feed the Brahmin, graze the cow", and do not say indiscriminately "Graze the Brahmin, feed the cow", under the plea that both *car* and *bhuj*, graze and feed, have the same root-significance There is thus a particularity in the use of words It is true that the subtlety of difference among Vedic words having the same root-significance is almost lost We have to discover such terms by a careful examination of many places (where they occur) i e by a diligent extensive enquiry, as much as we could get them The element of secret lies in the fact that Vedic words are primarily derivative though they have acquired a certain conventional sense which makes (linguistic) transaction easy Though terms like Agni, Indra indicate particular Gods by convention, they are used in many places as adjectives to denote their qualities Expressions like *angirastama*, most angiras, *indratama* most Indra, denote the derivative nature of words Even those which are appellative by convention, indicate qualitative speciality. And it is such a state (in the development) of Vedic language that led in later ages to the profusion of *double-entendre* in Sanskrit language Generally words in the Veda carry, effortlessly, double or multifold meaning. But in Sanskrit language words in pun are used, as a rule, with deliberateness Thus it must be understood that it was the original state of the language of the Rik Samhita that was favourable to the double interpretation of the Riks.

call the Symbolic age, where the entire external universe, individually and collectively was regarded as symbolic of the inner universe Here the term *sanketa* is not used in the usual *śāstraic* sense of *vrtti*, the power of words, or in the sense of God's will ordaining the actual relation of word and meaning It is used in the common popular sense current in life, in the sense of the relation between indication and the indicated, a relation that is generally cognised by a secondary sense, *gaunī vrtti* Just as when the ancients say 'life is ghee', they mean that ghee is nourishing, similarly horses etc indicate strength and the life That will become clear in our elucidation of symbolic significance Thus when it is said that to the ancients all objects, the whole of the world (their customs, their social conduct and communal festivals) were symbols, what is meant is this for every object that stands without in gross form there is a corresponding inner truth, and it is of this latter that the external gross form is called the *sanketa*, symbol The symbolic significance however is largely arrived at by dint of the derivative significance of the Vedic words—at times through figurative speech and on occasions through the specific imagery got (lit known) from a close observation of the manner of the Deity's vision by the Rishis (Mantra-poets) in the Mantras We shall have occasion to deal with the system of symbolism in the forthcoming second section in more detail

It has been stated that all that is external is symbolic of the internal Therefore the outer sacrifice also becomes the symbol of the inner sacrifice We shall first state the symbolic significance of the sacrifice and then enquire into the nature of the many worlds, the character and functions of the Gods etc according to the established system of symbolism The main features of the Sacrifice are four the Yajamana, sacrificer, Ritviks, the officiating priests, the offering of

wealth and the fruits of the sacrifice Of these, the Yajamana is the individual living soul with personality engaged in the sacrifice The Ritviks carry out the sacrifical functions in the right place at the right time and help the Yajamana throughout from the beginning to the end of the sacrifice The meaning of its component parts is apt signifying as it does the sacrificers (*yastārah* means worshippers also) who worship, *yaj*, in due season, *rtu* There are four orders or groups of these Ritviks in the Soma Yaga (worship) viz Hotr, Adhvaryu, Udgatr, and Brahma Each of these groups has four Ritviks and hence they all total up sixteen As there is no use here for this detail regarding them (the officiating priests) we shall proceed to elucidate the function of the main Ritviks, in the inner sense by mentioning the significance of the terms (lit word-meaning) applied to them The Hotr group is the first of the four The Hota recites the Riks The summoning of the Gods by means of the Riks is accomplished by him Hence the Hota is the same as Summoner, *āhvātā* By uttering the Riks which manifest the divine W*ord*, he brings to proximity the presence of the Gods The import is clear in the inner sacrifice Such a Hota (summoner) is no human priest, but a Divine (priest) The Brahamanas consider the Divine Being himself to be the real priest, *purohita*, placed in front The Yajnikas speak of the three worlds, Earth, Sky and Heaven, as the supporters in front, and of Agni, Vayu and Aditya as the Purohitas (priests) placed in front So do the followers of Aitareya school hold "He who knows the three *Purohitas* and three *Purodhās* (those who are placed and those who place in front), that Brahmana is the Purohita " (A Br 8 27). The purport being that only he who realises that the function of the Purohita is really of the Gods, is fit to be a Purohita Incidentally this serves also just to illustrate the fact that such profound truths are scattered here and there in

ritualistic texts like the Brahmanas, that is why Agni is lauded as 'the divine Ritvik, Hota in the front' in the first Rik of the Rig Veda of which Madhuchchhandas is the Seer And it is this Agni who is sung hundreds of times in the Veda as the Messenger of the Gods, the Immortal in the mortals

The second is the Adhvaryu, taking his stand on the Yajurveda He sees to the performance of the Yajna by means of the Yajus, leads the other Ritviks in accordance with the Manual of Yajna and it is on him, the active and chief functionary, that the entire performance of sacrifice rests He too is God, Matarishwan—Vayu who as the life-breath of the world makes all activities possible The inner significance is easy to follow It bears on the Life-God Vayu, the Adhvaryu, executes in the inner sacrifice all action favourable to the activity of the Gods Though the word *adhvara* has come to mean sacrifice, *Yajna*, yet in the Veda following the meaning of its component parts—*adhvānam rāti*, gives the path—*adhvara* is described as journey or pilgrimage And the diligent Adhvaryu is he who desires or takes to such an *adhvara*, journey. Among all the Gods in the form of Ritviks, it is he who carries out all the action in the journey—signified by the term Adhvara

The Udgata chants the Saman He delights the Gods by chanting the Saman In the inner sense, he is God Aditya who reverberates with his chant of music by the Udgitha (lit song lofty) pleasing to all the Gods, averts the many dangers, harms and lapses from the Yajamana, makes him self-restored and leads him on to Immortality, Truth, Ananda The last is Brahma. He is the witness of the entire sacrificial ceremony, gives his sanction for the commencement of the ritual, gives the word of assent, OM (O yes) at the appropriate moment and place, moves not from his seat and always silent he guards the sacrifice, to the very

end of its ceremony, against every sin of omission or commission, of deficiency or excess of Mantra and action in the ritual Such in brief is the function of the Ritvik Brahma The inner sense is obvious, the symbolic meaning is unveiled and clear He is the God of the Mantras and in the Veda the Mantra is known as Brahma Hence Brahmanaspati is the deity presiding over the Mantra The causal material of all metrical Mantra is *pranava*, known by the syllable OM, the word of assent That manifests the original Word which is the source of all Mantra So it is Brahmanaspati the deity presiding over the Mantras of all Deities which depend upon the aforesaid Pranava, that sanctions in supreme silence the inner Yajna of the Yajamana by a single syllable, at the beginning, at the end, all throughout

Now the substances (of offerings) also are to be understood as symbolic Just as the derivation of the names of Ritviks gives us their symbolic meaning of Gods etc in the inner Yajna, so also substances that are offered to the Gods in the ritual, even things like ghee belonging to the Yajamana are symbolic and they are to be so grasped following the meaning of the component parts of the terms The term *go* means both cow and ray Hence *gavya*, yield of the cow, stands for brilliant light indicating knowledge *Gavya*, *ghrta*, clarified butter, *havis*, offering and the like are thus to be taken as offerings to the Gods which intimately belong to the Yajamana *Ghrta* clarified butter, *gharma*, heat, *ghrni*, ray—all these terms are derived from common roots meaning heat, brilliance *Ghrta* is the brilliance of an inner grace The verb *juhoti* signifies both giving and eating. What is given by the Yajamana to the Gods and eaten by Agni, the mouth of the Gods, the first-born, Immortal among the mortals, that is *havis*, offering, that is *havah*, invocation The other substances offered to the Gods are also outwardly

symbolic of knowledge, action, happiness and enjoyment along with their means acquired by the Yajamana

Similarly fruits (of the offering) also are to be known in their symbolic sense Cows and horses are constantly hymned as fruits of sacrifice The cow symbolises Illumination in the form of Light and the horse, a designation of strength (symbolises) the capacity or power of active force There are other Vedic terms used in the symbolic sense The illustrations we have given are enough to bring home that the entire Yajna, with all its limbs, is to be understood in the symbolic sense And be it noted, this is supported by the derivative significance of words of the Vedic hymns There are some other words which apparently are only psychological terms The gross external meaning hardly fits in with the ritualistic interpretation of the Mantras in many places But the words are consistently applicable throughout in their esoteric sense, as we shall show further on

This in brief is the Vedic symbolism concerning the Yajna We shall proceed to the system of the worlds in the symbolism First there are the worlds denoted by the three *vyāhrtis*, *Bhūh*, *Bhuvah* and *Suvah* *Bhūh* is the earth, *Bhuvah* is the mid-region (*antariksa*) and *Suvah* otherwise called *Svarga* is the heaven (*dyauh*) Beyond that is regarded the fourth *vyāhrti*—the vast world of Light, *Mahas* And still higher there are three *vyāhrtis*, *Jana*, *Tapas* and *Satya* signifying the three uncreate worlds Though the Veda refers to the seven-principles of Existence or whatever Substance exists, the seven principles of Cosmic order, the sevenfold Existence, Consciousness, Force or Consciousness-Force, worlds or guardians of the worlds, the seven hills, seven rivers, seven sisters, seven rays and seven Rishis, still it constantly speaks of the first three worlds, denoted by the triple *vyāhrti*, *Bhūh* etc. and their Gods. And that is

so because the three worlds, earth etc , are what concern us primarily, nearer to us relatively speaking, in view of the higher worlds And this triple world is termed as the *aparārdha*, lower half That is why more Riks are devoted to Agni who is the nearest and who presides over the Earth And most Riks laud Indra the Lord of all the Gods of this triple world Beyond these worlds and their Gods, effulgent in the supreme *parārdha*, upper half, is the Surya, Sun—celebrated in the Vedas as the One God of all the Gods and of all the worlds, to attain him is all *tapas* (austerity) undertaken, all sacrifice offered Yet Riks devoted to such a God, Lord Savitr, are but few in number It is only the Gods of our triple world that are the main hosts in the Sacrifice

This division of the triple world, the Earth, Mid-region and the Heaven, comes down from (the perception of) the Rishis And this outer triple world, it must be noted, is symbolic of its corresponding inner triple This world—*Bhūh*, earth, of the physical senses, is the symbol of the plane of the gross physical consciousness in the waking state known as *annamaya Dyauh*, Heaven, is the symbol of the consciousness where is dominant the Pure Mind with an existence of its own independent of the outer world In between the (aforesaid) Heaven and Earth, the mid-region *antariksa* called *Bhuvah* symbolises *Prāna*, the principle of Life-force pregnant with consciousness linking the physical with the mental Consciousness (i e Matter and Mind, Earth and Heaven) Thus the three worlds, denoted by the triple *vyāhrti* of *Bhūh*, *Bhuvah* and *Suvah*, are the manifestations of the principles of matter, life and mind in the macrocosm and the microcosm Such in brief is the statement in essence of the symbolism of the world-order.

Now about the Gods The many kinds of play of forces observed in Nature, whether within ourselves or without in the Cosmos, executing the functions like creation etc. are all

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the workings of the Gods In other words the Gods are special Powers in creation On the exoteric side, Indra is the God of rain, his companions Maruts, the storm-gods of the Wind, Surya the solar orb, Ushas the Dawn and Agni the third element of heat and light among the five elements So runs the common belief There are other Gods also whose forms are spoken of though they are dubious, for instance the identification of Mitra and Varuna as Day and Night But on the esoteric side, the functions of these Gods which are spiritual in character e g special urge, nourishment, enlightenment etc can be followed from the derivations of their appellations Also when we examine the many legends narrated then and there in the Hymns in their figurative and allegorical and secondary meaning, their real nature and functions will become clear to us That all the Gods are names of the one Supreme God, is not open to dispute But they are not mere names, they are powers and personalities of the Supreme God To the common ignorant mind Agni may mean simply the elemental fire, the physical substance of light and heat in Nature Or, he is the sacrificial fire, a superhuman personage, one of the benefactors of the Yajamana, in whose favour lie the objects of enjoyment like cows, horses, progeny, food, fame, women, gold and the rest But to the initiate of the inner sacrifice, aware of the esoteric sense, the name Agni carries with it the derivative significance of brilliance and force He is the first among the Gods to be awakened in us His personality is known to us from the hymns He is the *puro-hita*, who staying in front leads us ahead He is the messenger of the Gods going ahead along the path, by him we can arrive at the Gods in their respective stations He is the face of the Gods, and it is the face that is seen first the other deities, limbs of the supreme One stand behind Hence it is through Agni that the 'all-gods' are reached He is the mouth of the Gods

and the Gods accept all our offerings through this mouth He is the seeing Divine Will in the heart He stands there as the Intelligence with resolute Will (characterised by certitude) Lodged in the cave of the heart he is the direct delegate of all the Gods When awakened from sleep the Flame shoots upwards, he takes upon himself all the burden of whatever is to be done by the Yajamana and reaches to the Gods their respective shares of all that is offered to them This is to be noted all that is—macrocosmic or microcosmic —is under the control of the Gods, belongs to the Gods All that exists in us, separately and intermingled—Mind, Life, Matter (body) including any combination of their elements with their causal material provided by the Cosmos and included in it, are under the control of the Gods who are the Cosmic Powers, the Functionaries Hence all that is offered by the Yajamana—knowledge, skill in works, means of enjoyment etc —is really offered to the Gods, as belonging to them, for no part whatever belongs in fact to the Yajamana, the whole universe itself being the property of the Gods Thus in the end the Yajamana offers his own self The Brahmanas also speak of the Yajamana, at times, as the *yūpa*, sacrificial post Even the animal to be sacrificed is referred to as substitute for the Yajamana There are passages to be found in the Brahmanas which state that the Yajamana redeems his own self by the sacrifice to all the Gods Thus say the Aitareyins "The Yajamana is the *yūpa* He is the stone or rock Agni is the womb of the Gods Born of the offerings made through Agni, the womb of the Gods, the Yajamana with body of gold rises upwards to the world of Heaven " (Ait Br 2 6 3) The Kaushitakins also say "He who sacrifices attains the mouth of Agni and Soma, sacrificing, on the fasting day, the animal for Agni and Soma, he redeems his self. Thus redeeming himself, free from obligation, he carries on the sacrifice." (10 3)

Similarly reads the Aitareya Brahmana 'He who sacrifices offers himself to all the Gods, Agni is all the Gods' (2 6 3)

Such is Agni, the messenger of all the Gods, the mouth through which they partake of their shares in the offerings at the Sacrifice At first, finding his birth in the Yajamana and placed in the vanguard of the sacrifice—the leader, the eternal Son (Kumara) of the supreme Lord, the Flame of aspiration that rises in the heart of all creatures, he the Agni flames upward and thither leads the Yajamana So do Indra, Mitra, Varuna, Soma, Ashvins, Maruts, Ribhus and the other Gods duly carry out their respective functions in place according to the authority vested in them of the One supreme God, Savitr, of Him these Gods are many names and are like limbs distinct and clear, personalities of the Impersonal We shall take up some of these by way of illustration If Agni as the Divine Will in the heart, seven-tongued, having authority over the seven stations, Immortal among the mortals, ever-moving, the Guest, starting from our earth-plane ascends the Heaven, Indra the Lord of the heaven, mighty Power of the Gods, presiding over the divine Mind, descends with his lightnings, showers the sumptuously life-giving rains, destroys, as the Hero, the Asuras like Vritra that cover and obstruct all life and light, unveils and releases truths that are covered and imprisoned and causes the realisation (lit direct perception) of the Sun, the Lord of the Supreme Truth

Soma is the Deity presiding over Rasa, the essential delight, the Lord of Immortal Beatitude The Gods betake themselves to the sap of delight that is the essential element of all beings in creation—the nectar by which they attain immortality That is why the Yajamana extracts the *rasa* and offers it to the Gods whose food is *amrta,* nectar, the essence, the *rasa* of all his knowledge, dynamism and vitality, indicated by the term Soma And this immortal delight

known as Soma becomes the food of the Gods The eater of the food, be it noted, is of course the Agni, the mouth of all the Gods Thus it is said, appropriately, in the Brahmanas "Soma is the food, Agni is the eater of the food " The kind of passages such as "Agni is all the Gods, Soma is all the Gods", is clear in its import when read in the esoteric sense Similarly the other Gods Varuna as the all-pervading Lord is disposer of complete purity and removes all sin Mitra is the God of Felicity who by his luminous power of love and companionship brings about harmony among all impulsions and activities and experiences, inner and outer There are other Gods and we shall consider their characteristics in appropriate places The Gods are not only male ones, there are female goddesses also celebrated in the Veda The Shaktis, Powers of Agni, Indra, Varuna and others are the goddesses Agnayi, Indrani, Varunani etc Besides there are lauded some who are Female deities in their own right For instance there is Aditi the Infinite, Creatrix of all beings, Mother of the Gods, the Prime Goddess Also to be noted are Goddesses, Ila, Mahi, Sarasvati, Sarama and others The distinction between the Male and Female deities lies in this that the former actuate (cause to act), impel and get the work done while the latter execute the works

We have so far dwelt in brief on the esoteric theme of the Vedas based on Symbolism, as applied to the sacrifice, the system of the worlds and the Gods Even this too brief a sketch, hardly more than a pointer in the direction, cannot be complete without quoting—even though in substance—a few cardinal passages from Sri Aurobindo the seer of the secret of the Veda Here are the statements (in translation from Sanskrit)

What then is the substance of the Veda as yielded by the esoteric interpretation?

This is the first, the central teaching the central aim, with which accords all the rest in the Veda, is the seeking after the attainment of the Truth, Immortality, Light There is a Truth higher and deeper than the truth of the outer existence, there is a Light greater and higher than the light of human understanding which comes by extra-ordinary and transhuman sight, hearing There is an Immortality towards which the human soul has to rise We have to find our way to that and get into touch with that Truth and Immortality We have to be newborn into the truth, to grow in it, to ascend in spirit into the World of Truth and live in it Such a realisation alone is to pass from mortality to Immortality, to unite with the supreme Godhead

Here is the second doctrine of the Mystics there is an inferior truth of this world because it is mixed with much falsehood There is another higher truth, the Home of Truth—"The Truth, the Right, the Vast" as described (taught) in the Mantras True knowledge there is termed *rta-cit*, Truth-Consciousness And there are other worlds But the highest is the World of Truth and Light This is the World celebrated as the Svar, the Great Heaven We have to find the path therefore to this Great Heaven

And this is the substance of the third Doctrine

In the world-journey our life is a battle-field of the Devas and the Asuras, the Gods are the powers of Truth, Light and Immortality and the Asuras, the powers of the opposing Darkness These are Vritra, Vala, the Panis, the Dasyus and their kings We have to call in the aid of the Gods to destroy these powers of Darkness who cover the Light We have to invoke the Gods in the inner sacrifice by the Voice potent with the power of the Mantra To them offering of whatever is ours is made, receiving all that is given by them in return, we shall be enabled and competent to ascend the path of the goal

Finally this is the supreme secret of the Vedic Rishis at the summit of all the mystic teaching is 'The One Reality', 'That One' which later became the central goal of the Rishis of the Upanishads, taught with explanation in detail.

This in essence is the central thought of the Veda in its esoteric sense, presented here for the benefit of those who choose to follow the line of interpretation of Mantras methodised by Sri Aurobindo It is an invaluable guide to those who fail to find satisfaction in Sayana's explanations and fixing of meaning of the Mantras or to those who are not satisfied with the fanciful theories regarding the import of the Vedic Mantras and the character of its Gods propounded with a good deal of conjectural mixture by western scholarship And again, for those who desire to get at the inner meaning of the hymns with Sayana's aid itself and seek the road that leads to the riches of occult and spiritual truths covered under symbolic imagery, it is hoped this summary will prove of utmost use as a signpost for direction

SECTION TWO

In the foregoing Section we have stated in brief the thesis of the Esoteric Interpretation of the Veda while considering and meeting the objections of the other side represented by (and under the influence of) modern thought and new schools of research and scholarship We will see how far the thesis of the secret in the Veda is strengthened by scriptures of Sruti (revealed authority) beginning with the Rig Veda, and covering the Brahmanas and Upanishads, the Nirukta, Brihad Devata and other standard works and the pronouncements of the Dharma Mimamsakas Some questions arise forthwith and in answering them with due deliberation we shall examine and buttress the thesis of the esoteric import of the Mantras based on the symbolic significance of words in the Rig Veda

How is it that the Rig Veda alone of the four Vedas is taken up for enquiry? Does it imply that for you also it is the only True Veda as it is indeed so esteemed by western scholars? If not how not? Is the whole basis of Dharma Mimamsa wrong? Then how are we to account for the long-standing stronghold of the Doctrine of the Mimamsakas? Is the understanding that the Mantras are holy and command reverence due to their hoary antiquity alone? And what is the main subject-matter that is arrived at by scrutinising the meanings of the Riks? Surely there are many kinds of Mantras according to the ancients like Niruktakaras (etymologists), if so, how can it be said that the whole body of the hymnal texts is a store of mystic knowledge including knowledge of the Gods, spiritual and occult?

If it is maintained that by grasping the symbolic meaning of words, the heterogeneous character of the Mantras apparent on the surface is dissolved with the unveiling of their real secret, then what are those symbols? How are they not mere conjectures? Is there basis for such a line of esoteric interpretation in the Veda itself? Rig Vedic hymns apart, is there elsewhere in Vedic literature any authority for attaching the symbolic sense to the Vedic conventional religion, Vedic sacrifice and the Vedic hymns? And what is the real character of the Gods? What is the religion and philosophy of the Vedic Rishis in modern terms with which we are familiar? Are we to condemn as futile all the labours of modern Indian scholars of note (worthy of praise) engaged in the study and research of the Vedas along modern western lines? Again, in the long period between the Vedic Rishis and ourselves has there been no attempt at all to probe into the secret of the Vedic hymns? We shall discuss these questions in full and answer them, for by so doing the thesis of the esoteric interpretation will be confirmed To this purpose we shall devote the second and the third Sections

The Rig Veda

It is a fact that there are four Samhitas (collections) of the Vedas How is it then that the Triad of the Vedas is spoken of? The triple classification relates to the Mantras while the fourfold to the Samhitas, the collections of the Mantras What are the Mantras? There must be some distinguishing characteristic which determines what is a Mantra and what is not (or, which decides the point definitely, 'this is Mantra, this is not') Though some have generally defined the Mantra, it is quite general (not absolute and strict definition) That is a Mantra "which

the Rishis, knowers of the Triad, know to be Riks, Samans and Yajus." Shabaraswami holds that those that are not pronounced to be Mantras by acknowledged authority are no Mantras. The purport is that the word of those of recognised merit alone is the deciding authority in the appraisal of the Mantras. The character of the Mantras—Riks, Yajus, Samans—as stated in Jaimini's aphorisms is "That is a Rik where the line (a foot in the metrical verse) is regulated by the sense, that set to music is Saman, the rest are Yajus" (II 1 35,36,37.) This is the substance. The Mantras in metrical forms are Riks, Riks chanted are Samans and the rest of the Mantras in prose are Yajus. This is the threefold classification following which the Vedas are spoken of as *trayī*, triad. It is common knowledge that the collection of Riks is the Rig Veda Samhita, that of Yajus the Yajus Samhita and that of the Saman the Sama Veda Samhita. There is another, the fourth—the Atharva Veda Samhita which contains Riks and Yajus. Many of the Riks of the Rik Samhita are to be found in the Atharva Veda Samhita. Similarly some of the Yajus also are found in the fourth Samhita. The Mantras that are hallowed by inclusion in the Vedic triad are admittedly applicable in the Sacrifice. But those Mantras which are to be found only in the Atharva Veda are reputed to promote the ends of man and to be meant for other purposes. But on that account they do not lose the character of the Veda, as the Fourth Samhita also is a Veda Samhita. We said that most of the Riks therein are from the Rig Veda and a few from the Yajur Veda. Hence if the Rik Samhita is commented upon, the substance of the Riks in the Atharva Veda also is given out. And there is no purpose in explaining the remaining Riks in the Atharva Samhita in as much as they are of no utility in sacrifice, the sacrifice according to our exposition being a Symbol. We are here concerned

only with the Trayi (triad) that is connected with the Sacrifice The mystic symbolism of the Rig Veda may apply to the Mantras of the Atharva, but we do not need to consider it here The Sama Veda is not considered separately for the reason that almost all the Riks in the collection are of the Rik Samhita The Yajus alone remains And if we do not take it up for consideration there is good reason for it An enquiry into the Yajurveda has an uncertain value for our purpose Our purpose is to unveil the symbolism employed by the Rishis and thereby to elucidate the inner meaning of the Mantras, the real character of the Gods and the goal of man as envisaged by the forefathers of the race All this is easier to grasp from a scrutiny of the language of the Rik Mantras The symbolism and language of the Yajurveda are not always uniform or easy of understanding There is another difficulty in taking up the Yajus The Black Yajurveda of the Taittiriya school consists of both the Mantras and Brahmanas whereas our enquiry relates to Mantras alone and not to the Brahmanas with or without the Upanishads In the Yajurveda the Mantras are read along with the Brahmanas that are useful (for application) in rituals This Samhita of the Taittiriyas is not a collection of Mantras alone, unlike the Rik Samhita etc Even a collection of Mantras and Brahmanas goes under the name of Samhita

It is a matter of no dispute whatever that the Brahmanas set out to explain the Mantras with their ritualistic slant Even though their mode of interpretation brings out clearly the symbolic meaning of the Mantras, it will be evident to thinking minds that the Brahmanas hold the Mantras to be solely for purposes of ritual in the Sacrifice That is why Sayana wrote his commentary on the Mantras taking the Brahmanas for his basis Hence our enquiry for ascertaining the meaning of the Mantras has no place for enquiry

into that of the Black Yajurveda which consists of Mantras and Brahmanas The Brahmanas show only the ritualistic use of the Mantras and not the meaning hidden in them There is another interesting fact if we but recall the story of Yajnavalkya This we shall state in brief He returned to his Guru Vaishampayana the Yajurveda that he had learnt from him While being returned the Veda came out of him in the shape of *tittiri* birds Then he undertook penance, and pleased with it God Aditya appeared in the form of a Horse (*vaji*) and revealed to him the Shukla (white) Yajurveda consisting purely of Mantras, without the Brahmanas Hence it is known as the Vajasaneyi Samhita The (full) story is not given here for want of space, it is to be found in the Vishnu Purana in detail (3 5) We presume that it was Yajnavalkya s view that the Brahmanas which support (or invigorate) the ritualistic side shall not be included in the body of the Veda Samhita The Brahmanas may remain separate even as the Brahmanas of other branches stay separate from their corresponding Mantra Samhitas If the Krishna Yajus Samhita includes in it the Brahmana which is avowedly for ritual acts, *karma*, the Shukla Yajus Samhita, as if in rivalry, incorporates in it the Ishavasya Upanishad, the only Upanishad of a Veda Samhita which avowedly treats of Brahman Thus the surmise is reasonable that some of the ancients did not consider it proper to include Brahmanas in the Mantra Samhitas The inclusion of the Brahmana in the Taittiriya Samhita had far-reaching consequences it led to confirm and establish in the socio-religious system of latter-day India, the doctrine of the Sutra literature, that the Veda consists of both the Mantras and the Brahmanas Herein is to be found the seeds of the later doctrine of the supremacy of the Ritual, according to which the Veda consists of both the Karma and Jnana Kandas, the Karma Kanda comprising the Brahmanas and the Mantra Samhita and the

Jnana Kanda being the Upanishad—a position which was accepted by all the Sutrakaras (authors of Dharma Sutras) and the Acharyas of later times

It is not that we subscribe to the views of the western scholars who do not recognise the scriptural authority of the Yajur Veda The Yajus too are Mantras, we do not disregard the Veda be it Rik or Yajus or Atharva The reason why our enquiry does not extend to the Mantras of the Yajus branch is that it is of no avail for our purpose But on that account we do not consider the Yajur Mantras as no Veda at all On the other hand we do recognise—our view is firm and unshaky—the purifying and sacred character of the Mantra portions as did the Agamikas before us (Vaidic, Shaivic etc), who incorporated in their system of Japa, Parayana etc Mantras of Rudra Adhyaya and other sections, witness for instance the famous Panchakshara (five-syllabled) and the Ashtakshara (eight-syllabled) Mantras which are from the Yajus

Now the field of our enquiry is the Samhita of the Riks To say this is not to deprecate the scriptural value of other branches of the Veda All the material needed for us is obtained only from the Rig Veda Here the language is antique, the systematic symbolism of the Rishis is not difficult to grasp, their spiritual knowledge and strength are easy of access, and the true character of the Gods is within the reach of discriminating knowledge There is another important reason Yajus is the Veda for the act of sacrifice, that is why it is called *adhvaryu-śakhā* (the vedic branch of the *adhvaryu* priests) The adherents of the Yajus themselves admit the primacy of the Riks in the case of sacrifice and say "Whatever is achieved, in the Sacrifice, by Yajus and Saman is loose, what is done by the Rik is firm, strong " (Taitt Sam 6 5 10) Again, this is to be noted Along with Riks, there are the Yajus and Samans for the sacrifice,

The modern view of the historian that the Yajurveda came later than the Rig Veda is not correct In the Rik Samhita itself there is mention of the Yajus and the Samans There is no Yajna without the *trayī*, triad of Rik, Yajus and Saman It is not possible to perform the Sacrifice leaving any one of the three, they are inseparable in the sacrifice In the outer sacrifice the triad has its use and the users have their place The triad has its place in the inner sacrifice as well We shall presently make it clear It must be borne in mind that the preeminence of the Riks (Rig Veda) in considering the province of sacrifice, the sacrificial act, the Gods, the fruit and other secrets, is proclaimed not only by the Taittiriya Samhita but by all the Brahmanas of the Adhvaryu Shakha when they declare a hundred times "It is so affirmed by the Rik " It need hardly be added that the Upanishads with their sole object of knowledge laud the preeminence of the Riks in matters relating to knowledge Phrases such as "so it is said by the Rishi", "this is the verse", "these are the Mantras in this connection", "thus said the Rishi about this", "so it is laid down", directly underline the supremacy of the Riks of the seers of the Mantras

The triad of the Rik, Yajus and Sama Vedas has a symbolic meaning in the inner sacrifice and this is explained now We hear of the Vedas as the "exhalation of this great Being, Brahman" We learn from Brahmanas like the Aitareya and the Shatapatha that the Rik, Yajus and Saman are the respective manifestations of the Gods Agni, Vayu and Aditya presiding over the three worlds denoted by the triple *vyāhrti* of *Bhūh*, *Bhuvah* and *Svar* What is the intention? We said in the first Section while dealing with the symbolic significance of the Yajna, that Ritviks like Hota and others are Gods, here the functioning of the Gods of the three Vedas are affirmed Agni is the vicar who invokes the Gods, he is the lord of *Vāk*, speech, all Riks are included in

that *Vāk*, by that *Vāk* the glory of the Gods is sung and their truths are brought to light, by that *Vāk* flaming forth the abode of the Gods, Heaven, *Svar*, is reached Aditya presides over the Saman, he chants loud and leads the Yajamana triumphantly among the Gods by means of sweet harmonies of the music lulling him into the rhythmic ecstasy of the bliss of Truth In between the Earth with its presiding Agni and the Heaven with its Aditya, is Vayu presiding over the mid-region, the Master of all activity who executes the work of sacrifice by means of the Yajus He is himself the Adhvaryu priest of the Gods That accounts for the importance of Yajus in the sacrificial rite By the Riks, the words of Conscious Voice, the worship is effected, by Saman the Yajamana is lifted up to the delightful, ecstatic higher melodies, to the lofty note known as Udgitha, and by the Yajus the Yajna, worship by action, is carried out All this is done by the Gods as the respective Ritviks, Priests These are the three Gods, Agni, Vayu and Aditya who as Hota, Adhvaryu and Udgata respectively use the Rik, Yajus and Saman in the inner sacrifice And it must be understood that this is the true sacrifice which is established symbolically in the exoteric worship by the ancient Rishis for the practice of those who are not competent for the mystic knowledge

Dharma Mimamsa

The Purva Mimamsakas, holding as they do that the name Veda applies to both the Mantras and the Brahmanas and not to the Mantras alone, would not subscribe to our thesis of the esoteric interpretation of the Veda Their position and ours are poles apart Their conclusions are diametrically opposed to the basic principles that govern our approach to the symbolic and secret meaning of the Veda. We rely on the primary importance of the Mantras,

but we concede to the Brahmanas their role of the ritualistic purpose Thus the word Veda primarily signifies the Mantra Samhita It is our aim to arrive at the secret of the Veda by enquiring into the meaning of the Riks The enquiry of the Mimamsakas however is made into the meaning of the Brahmana passages And though we are not concerned with any detailed examination of the doctrine, still there is something to be considered about the fundamental principle with which they start viz enquiry into the knowledge of Dharma Desiring to acquire this knowledge they proceed to enquire into the Vedas on the principle—legitimate in itself—that all Veda is the basis of Dharma There is no dispute about the Veda being the basis of Dharma It is the connotation of the word Dharma that is to be considered They identify it with the socio-religious convention of their times and hold Vedic ritualism to be the supreme Vedic doctrine This is their argument the knowledge of Dharma is obtained from the Veda and this supreme Dharma is enshrined in the Veda as the Sacrifice The Yajamana offers to the Gods his wealth, and even all that he has as is done in the Vishvajit Yaga By this Karma the Yajamana reaps the fruit of Heaven The donor of the fruit is an unseen power, *apūrva*, something that gives the fruits generated by the work We need not further discuss this subject of Dharma nor concern ourselves with some of the most fantastic doctrines of the Mimamsakas. Their views on the Heaven, the Gods, the character of the Mantra, eternality of the Veda, the unavoidable necessity of assuming a soul in the body but different from it, the absence of any necessity of God to the world and to the beings, the downright and absolute realism of the world as a matter-of-fact etc are testimony to the unbridled nature of their doctrines

What precisely is this Dharma whose knowledge is got

from the Veda alone? If it is the ceremonial sacrifice that is really the truth of the supreme Dharma revealed by the Vedas, then it was never applied and is never applicable to all peoples in all ages but was confined to a corner of the globe peopled necessarily by a portion of mankind. Such a Dharma of sacrificial ritual, then, applies obviously to a particular period, it is not universal or eternal It is this character of Dharma that has been determined by the Dharma-Shastrakaras Drawing upon the Brahmanas for their support, for their congregational sessions and community of religious worship, they systematised the ways and means of establishing this Dharma and called them the command of the Veda, *vidhi*, injunction, *chodana* From this Shrauta Dharma rose many Dharmas like *smārta* and *grhya*, which served the purpose of a standing constitution for social polity, religion, and statecraft And in this sense the Veda can indeed be the basis of all Dharma It is certainly edifying that in the old society there was a universal understanding in regard to Dharma, both individually and collectively But there is no doubt whatever that the original arrangement based on the inclusion of both the Mantra and Brahmana in the signification of the Veda, led to much difficulty in later times The original error of the Sutrakaras was neither recognised nor rectified All the same it is an error by which the belief gained ground among the enquirers into the meaning of the Veda that the Mantras are for the sole purpose of application in the ritual, and they are to be interpreted in the ritualistic and no other sense We could now see how the inclusion of the Brahmanas in the Taittiriya Samhita alone, in spite of the fact that there are other Samhitas (without the Brahmanas) like the Rig Veda, led to unfortunate consequences The true and inner meaning of the Yajna which is the real great Dharma gradually came to be eclipsed

inevitably by the outer sacrifice of the Shrauta Dharma That is how all the Acharyas (leaders of spiritual and philosophical thought) that came in the course of ages, had to reckon with the conception of Veda as having two Kandas (Sections), and the Mantra Samhitas being incorporated in the Karma Kanda they came to recognise only the Upanishads as the Jnana Kanda

But once we look into the inner meaning of Yajna, keeping separately the outer sacrifice as symbolic, then its universal character becomes plain, the fact becomes quite apparent that that is the truth of the Eternal creative Spirit, the Yajna Dharma, the Law of Sacrifice, by which the Purusha offered the substance of his own being for the world-creation For what else is the meaning of the Mantras of the Purusha Sukta? Though the language of the Purusha Sukta is, relatively to other hymns, generally easier and clearer in meaning, still it is not a solitary instance in the Rik Samhita (the Book of ten divisions) of more than a thousand hymns, which gives us the idea of creation by the supreme Law (Truth) of Sacrifice We see it a hundred times in the hymnal text of the Rig Veda when the Rishi offers to the Gods something of himself, he knows that he is leaving behind the human, the mortal in him to that extent and assumes (receives) the immortal element correspondingly. By accepting his offering the Gods accept the Yajamana himself to that extent and manifest themselves in him If by the sacrifice the mortal becomes the immortal, the Gods who are first born in creation as cosmic Powers, also take their second birth in man (*dvijanmānah*) This mutual exchange is the secret of Yajna, by which creation everywhere subsists (lit is maintained). The secret of Yajna lies in this Law of Interchange, of give and take, which upholds the mutual relation of spiritual commerce between the individual and the collectivity, the macrocosm and the microcosm,

the soul and the Gods or the here and the hereafter, keeps all activity going and sustains all existence When the Deity is addressed by the Rishis in comradeship, "We invoke thee our friend", there is commenced, we must note, a direct intimate relation of mutual entry between both This ancient truth of Yajna encrusted with the passage of time got laid low under the doctrines of the ritualists And the Gita sets out to recover it from this miserable state and make of it a luminous truth no longer under veil It proclaims

"Together with Yajna, the Lord of creatures created creatures and spoke of old, 'by this shall you bring forth (fruits of offspring), let this be the cow of plenty, the milker of your desires By this foster the Gods and let the Gods foster you, fostering each other you shall attain to the supreme good'" (III 10-11)

Such being the case, it might be urged the significance of the Yajna as expounded in the Gita does not really apply to the Vedic sacrifice, such a subtle meaning came to be read into the Yajna in later times with the development (lit rise) of spiritual and philosophical thought But this is not to be thought of so It is true that the Bhagavad Gita, the epitome of the Vedanta, effects a reconciliation of many philosophical systems with Vedanta And in so doing, it undoubtedly reveals all the deep wisdom, happy discrimination, firm grasp of the truth and straightforward adherence to it, required to reconcile and harmonise so many kinds of philosophy. To say that the character of Yajna as stated in the Gita is not in fact the Vedic meaning of Yajna is tantamount to attributing to the scripture (Gita) falsehood or wrong understanding—an utterly unjust and reckless position that no right thinking mind would take up Though the teaching of the Gita is directed towards a reconciliation (or harmo-

nisation) throughout, yet it is not neutral in matters that are blameworthy, it condemns what deserves to be condemned and supports what is to be supported It censures the Vedists who are unwise and simply repeat the flowery speech that there is nothing else besides sacrifice, ritual (II 42) It says that people who believe only in Karma, work, who are not qualified to enter into the mystery of the Veda, men who are ignorant, are not to be disturbed in their ignorance (III 26) It holds the Mantras in reverence and maintains that the central message of all the Vedas is the attainment of the supreme Lord (XV 15) Besides, it is not to be supposed that only a text like the Gita aiming at liberation, Moksha, explains the truth of the Yajna in this way We find that even in later Dharma Shastras devoted to works and rituals, socio-religious conventions, the idea of a secret knowledge embedded in the Vedic rituals is expounded A passage in Manu Smriti beginning with "Study of the Veda" says "All these (rites) are included and totally implied in the Vedic Karma Yoga—each in its corresponding ritual" (12 83-87) That this refers to the character of rituals as symbols of yogic discipline, is clear beyond a shadow of doubt The text uses the term Karma Yoga (for Vedic rituals) exactly in the manner of the Gita We need not go here into the question whether the Gita is earlier than the Smriti text or vice versa What is doubtless clear and unequivocal is this much that both point to the fact that the outer rituals stand as cloaks of the inner discipline—Sadhana

Is there any doubt that the inner meaning of the Vedic works of sacrifice is brought to light in ancient works, the Brahmanas, Puranas and the Mahabharata? It is only when the ritualists established for the Brahmanas a supreme place in the Veda and believed them to be the main Veda that the doctrine of works in the form of the Vedic sacrifice

as the supreme Dharma laid down in the Veda began to take root This brought about the thorough screening of the secret of the Vedic sacrifice, the Mantras, in the hands of the unthinking priestcraft, remained solely for purposes of ritual With the establishment, after great labours, of the ritualistic character of the Mantras and Brahmanas by the Purva Mimamsakas, the Acharyas of later ages—even the comparatively recent ones—came to hold that the authority of knowledge was to be found in the Upanishads alone We have examined and stated this before Though for purposes of dialectical professions Vedic sacrifice is said to be the sole Vedic creed, fortunately no Mimamsaka contents himself with believing that the supreme purpose of life could be achieved by ritual So, these exponents of the ritualistic creed were Mimamsakas for dialectical professions, but Vedantins in faith, believers in God And they reconcile this contradiction resulting from the bisection (of creed) by resort to the doctrine (philosophy) of action without attachment, enunciated in the Gita Still, the orthodox Mimamsakas will only maintain that there is nothing higher than Dharma, and that Dharma lies in Yajna, the knowledge of Yajna is obtained from the Veda and from its performance results the attainment of Heaven, the question of God or the Supreme Soul does not arise at all and the Upanishads do but extol the Vedic Rite and are only *vidhi-śesa*, subsidiary to Brahmanas (Vedic commands)

Then, it is no exaggeration to say that all groups of Pundits look upon with esteem the skill in debate with subtle reasonings of the Mimamsakas They are ingenious in explaining inconvenient difficult texts for maintaining the position—this is not disputed That the Vedas are eternal, every sentence and every word and every syllable, is their well-known doctrine In establishing the eternality of the Veda they maintain that even letters beginning with *a* are all

eternal If that be so there could be in the Veda no mention of historical happenings and proper names as also narratives of incidents If it be asked how the uncreated character of the Veda could be maintained in such contexts, the Mimamsakas reply that it can be, since the meaning is grasped through its secondary (figurative) sense In a passage like "Babara Pravahani (son of Pravahana) desired", if it be pointed out that this work could not be anterior to the birth of Babara, and hence the Veda is not eternal, Shabara Swami replies that the word Babara is not a proper name at all He says "He who makes (something) flow, *yah pravāhayati*, is *prāvāhani*, Babara is an onomatopoeic word Therefore both these words denote an eternal object " (Shabara Bhashya I I 31) He comments that the onomatopoeic word has been mistaken to be a proper name To turn to the ingenuity of the commentator in explaining occurences there is a passage in the Taittiriya Samhita which states Prajapati the Creator drew out his omentum (II 1 1) The commentary reads Prajapati must be some eternal object, wind, sky or sun He drew out his own omentum which is the rains, wind or the rays He threw it in fire which is lightning or earthly fire Out of it arose the goat, that is the food, seed or creeper Obtaining it and using it men get possession of cattle All these are figurative words (II 1 10) This is an instance of skill in subtle reasoning of the Mimamsaka, this is how when confronted with difficulty in justifying the eternality of the Veda, they resort to the argument of secondary (figurative) meaning and cleverly explain an occurrence, historical or fanciful, in such a way as would fit in with their position that the Vedas are eternal—thus they discharge their task But here is an astonishing fact By means of this figurative sense, resorting to metaphor and allegory, they establish but the symbolic nature of occurrences In the thesis of the

esoteric meaning of the Vedas also, the secondary sense, based mainly on the derivative significance of the Vedic words, is resorted to for establishing the symbolic meaning. But there is this difference between the two, the former is the gross external symbolic meaning leading to the establishment of ritualism, the latter is the inner, subtler, symbolic sense leading to the achievement of occult knowledge Suffice it to say that after all their enormous labours of Cosmic magnitude the Mimamsakas have only brought out the proverbial mouse of the mountain's labour as the fruit devoid of juice

We have had to say this much regarding the Purva Mimamsaka doctrine as even scholars of modern education believe in the authority of the Mimamsakas for explaining the Mantras Not knowing the very basis of the Mimamsaka Doctrine, they not merely themselves believe that there is no esoteric or symbolic meaning in the Veda, but make others also share the view and lead them astray Therefore this must be borne in mind If the Veda means preeminently the Brahmanas, Brahmanas along with the Mantras, then the Purva Mimamsa which lives, so to say, on the Shrauta Sutras and Dharma Sastras (themselves offshoots of the Brahmanas) is the authority for enquiry into the Vedas If on the other hand the Veda means, primarily, the Mantra-perceptions, Riks or Yajus, whose glory is reflected in the Brahmanas along with the Aranyakas —treatises dealing with Ritual and Knowledge, then surely the Purva Mimamsa is no authority on the interpretation of the Veda consisting mainly of Mantras Such being the system of enquiry into the meaning of the Brahmanas, a system far from the spirit of enquiry into matters of spiritual concern, devoid of cultivation for the practical means and realisation of God, remotest from the very thought of the universally accepted supreme object of life—how can it be

competent to assume the voice of authority in any examination of the import that is the secret of the Veda?

The Mantra

The Riks then are the Mantra-perceptions of the Rishis cast in metrical mould The object (or meaning) on which the Rishis meditated, the purpose for which they led the bodily life, the goal they fixed (and established) as the aim for the well-being (Beatitude) of their followers and posterity, that object (meaning), that purpose, that aim can be understood from the text of the Rig Vedic hymns They may be what are called poetical compositions but they are certainly not the kind of literary compositions we are familiar with Nor is it right to look upon these poets as composers such as are quite common everywhere in all ages and countries, even in our own day This is no mere tradition The Riks themselves proclaim that the Hymns are packed with truths perceivable only by the subtle intellect, related to subtler worlds (not visible to the outer eye), the presiding Gods and their subtle laws It is a mystic tradition that if one acquires competence for entry into the occult path, he could have direct access even while living in the body, to these subtler worlds organised in a hierarchic order and their Gods These Mantras are renowned as the *seeings—mantra-drsti*, and the Rishi is the seer of the Mantra The Rishi not merely *sees*, he also *hears* He finds too the right word to express the truth he has perceived Therefore the Rishi in the Veda is known as the Kavi, the seer of what transcends the senses (understanding). This seer of the beyond is also the hearer of the truth, therefore that the Poet-seers are truth-hearers, *kavayah satya-śrutah* is famous in the Veda This seeing and hearing of the Rishis is not of the ordinary kind. The eye and ear of the Rishi are of an uncommon

kind and so is the poetry manifested through them The hymnal poetry is unusual, different from other poetry—even from the most superb specimen full of power, of delectable sense and delightful phrase and aesthetic appeal It is not permissible, for this reason, to class Vedic hymns with poetry of a literary and aesthetic kind There is reason for the special excellence of the hymnal poetry which lies in its Mantra character The power of the Mantra is special The meaning of the Mantra may not be very high to our ordinary view, the language of the Mantra may not be of a very high splendour, the idea suggested may not be very deep and its metrical diction may not be strikingly rhythmic (25) Still the power of the Mantra does not suffer That this faith (in the power of the Mantra) has taken deep roots in the Indian peoples, God-believing and orthodox, from the Vedic times to our own days, is a fact that admits of no doubt whatever This tradition of the Mantras was guarded by later teachers and their followers Such is the established faith in the greatness of the Mantra-power that some even consider that there is no necessity of enquiring into the meaning of the Mantra since the manifestation of its potency is not dependent on the understanding of its import It is an ancient belief that the Mantra is an extraordinary means of achieving all the ends of life It is said that the "Veda is an uncommon means of realising what is desired and warding off what is undesirable" Here the word *Veda* signifies primarily the Mantra Why is the greatness of the Mantra described thus? The Vedic Rishis, though mainly devoted to spiritual discipline, were also well versed in the practice of occult knowledge and secret sciences They believed that outer results could be produced by inner means and that thought and word could be so used as to bring about realisations of every kind That is why while most of the Mantras are used for sacrificial purposes, there are many that are

used, for the attainment of (other) results not connected with Yajna (lit outside Yajna) Thus it is that the Mantras are sacred not because of their mere antiquity but of their intrinsic power and also of their being the *seeings* of the Rishi Again some hold that the sacredness and power of the Mantras is due to their sound-substance being the body of the Gods This too is possible But the real greatness of the Mantra lies, as we learn from the Mantras themselves, in the mode of its coming to expression There is a Rik of Dirghatamas declaring that the abode of the Mantra is the supreme Ether known as Akshara, unmoving, where dwell all the Gods, and for him who knows this not, the Riks have no use Here is the Rik "The Riks abide in the Immutable, supreme Ether where are seated all the Gods, what can he do with the Rik who knows not that? Those who know that are indeed here assembled" (I 164 39) There is this another Rik in the same hymn "The voice, *vāk*, is measured out in four steps, the Brahmanas that are wise know them Three of them concealed in the profound secrecy cause no movement, the fourth step is what men call the human speech" (I 164 45) The import of this Rik is profound The Kavi, the seer of the Mantra, delves deep into the inner ocean of the heart, has direct perception of the Home of the Gods, the Fourth Plane and expresses the truths he sees in the words of inspiration that are heard, on the acquisition of the primal Word Thus there are four stations or steps of the *vāk*, Speech, that sets out from the supreme station of the Unmoving Of these, three stations are concealed in the secrecies, secret, not audible to the human ear and the fourth one, in its descent, is the human speech All the four stages of Speech are known to the Rishi, one who has control of mind, who is consecrated in the secret and inmost parts of his being, not to any other Thus is it famous that Mantras were not made but were *seen* by the Kavi,

the Seer, the *satyaśrut* And because the *paramam vyoma*, supreme ether the abode of the Gods and the original source of the Speech of the Riks, is not a creation of anyone, the Veda Mantras manifested out of it are also by courtesy identified with it, said to be eternal The *paramam vyoma* has been there before the appearance and after the disappearance of the Rishi, the seer of the Mantra It does not depend (for its existence) on the seer, on the other hand the perception of the Mantra is possible because of it The Mantra-word and its inalienable meaning are there in the sublime spaces of Ether, self-existent but their manifestation depends upon the achievement and competence of the Rishi That is how we see frequent mention made in the Rik Samhita of the Rishi as the author of the Mantra e g "O Seer, by the lauds of the hymn-composers " (IX 114 2) "They chanted the Mantras carved out of the heart" (I 67 2) When such Riks clearly bring out the nature of Mantras as being created, how, it may be asked, can the Veda be said to be eternal, uncreated? The Rik quoted above refers to the original, basic *vāk*, word, of the Mantra abiding in the *paramam vyoma*, when it speaks of it as eternal The entire Veda came to be understood as eternal on account of its origin in the *paramam vyoma* Even Sayana's commentary on the Rik (VIII 64 6) is thus intelligible For he says "By Vak, is meant speech in the form of Mantra which is eternal, that is to say, not produced " In this view, as explained by us, there is no contradiction (inconsistency) between the eternality of the Veda and the authorship of the Rishi That is why Patanjali, author of the Mahabhashya, while explaining the Sutra (IV 3 101) of Panini begins by saying "The word *prokta* (uttered) (in the sutra) is purposeless" and says in the end "Then for the Chhandas (Veda) this is to be stated Chhandamsi, Vedic passages, are not made, eternal are they If it is said for the sake of Chhandas, it will be proper

But it was argued that Chhandamsi are not created, they are eternal (If it is argued thus, the reply is) though the meaning is eternal, the order of the letters is not eternal This then is the meaning of the Mantra The Mantras are not created, they are eternal Because of that difference, this question arises " On this Kaiyata's note 'That difference means difference in the due order of letters', '*Vac* with preposition *pra* means bringing to light or publishing, or teaching ' Here Patanjali accepted the eternality of the word and idea contained in the Veda but not of the arrangement and order of syllables, words and sentences That arrangement of words (to manifest the Mantra) is of the Rishi's making (26) for the purposes of making the Veda known Thus that the Vedas are both created and uncreated is compatible That the Riks are poetry of an extraordinary kind wherein lies their Mantra - character, is evidenced by the hymns of Dirghatamas and Virupa above referred to There are hundreds of such instances in the Rik Samhita which describe the glory of Speech but they are not mentioned here for fear of swelling the subject with details

Now, the outer meaning of the Riks can be understood from Sayana's commentary But the secret sense, as stated earlier, is dependent on the meaning of the symbols Yaska, the author of the Nirukta, also says the meaning of the Mantra is difficult to grasp According to him the Mantra called 'Brahman' revealed itself to the Rishis in Tapas, not in any other way He states "It (Mantra) Brahman the self-born came to the Rishis who were doing Tapas, therefore they became the Rishis, in that lies the Rishihood of the Rishis " (II 11) Elsewhere he observes that the purport of the Mantra is difficult to know "The shore (of Knowledge) of the Mantras has to be reached by Tapas" (XIII 13). It is clear that in the view of Yaska there is no other means except Tapas to understand the meaning of the Veda and

that Mantra reveals itself to the Rishi stationed in Tapas What we have said regarding the manifestation of the Mantra, its eternality and its being a creation—all these are decisively substantiated not only by the Mantras themselves, but justified by Yaska also The Brihad Devata supporting Yaska, says "The Mantra is not perceptible to one who is not a Rishi" (VIII 129). The treatment in the Brihad Devata of topics like the Rishi's capacity for seeing, the purpose of the triad, the efficacy of the rituals properly performed, goes without doubt to reinforce the position of the esoteric significance of the Veda These are the dicta

"He knows the Gods who knows the Riks They are to be approached through Yoga with self-control and skill, understanding, general knowledge and above all *tapsyā*" (VII 130)

"The Gods accept the offering of the sacrificer who knows the Deity of the Mantra but not of him who knows not the Deity (131)

"The Deity does not accept (lit long for) the libation offered in ignorance Therefore the libation is to be offered to the Deity with self-control in the mind (132)

"He is like a God worthy of praise in heaven even by the Gods, who is pure and studies the Veda with knowledge of the Gods and the Mantra " (133)

It is to be noted that though the sacredness and power of the Vedic Mantra lies in its inner and spiritual meaning of the revealed word, it lends itself—even in the outer sense—to uses other than sacrificial This is the basis of the traditional belief that common objects in life also can be achieved by uncommon means This is also the basis of works like *Rig Vidhāna* of Shaunaka that deal with the use of the hymns for the fulfilment of varied objects in life Yaska refers to this truth when he says "The Mantras of

the Rishis are uneven, high and low, in their ideas" The Brihad Devata also says as much "Desiring the attainment of objects the Rishis of yore hied towards the deities with the Mantras, so say the great seers themselves in the Veda" (VIII 137) If thus there are also Mantras which aim at the achievement of worldly objects, it may be asked, how could the Veda be described as the highly sacred store of spiritual disciplines and secrets? There is no inconsistency whatever We have made it clear heretofore that the inner meaning alone is the supreme truth of the Vedas and that the external, gross sense is of use for purposes of sacrifice or fulfilment of objects in life Looked at on the surface there is a manifest unevenness in the ideas of the Rishis Yet on scrutiny of the inner meaning, it will become clear that the swearing, curse, censure, praise and the rest are related to the history of spiritual discipline (in the inner life) It is no wonder that to those who look only at the outer garb or who follow the western scholars the Rishis present a picture of simple idiocy We do not say that all the seers lived at the same time, led the same identical inner life and perceived the Mantras But this is the truth we maintain the same symbolic sense of the words, the sacrifice—both inner and outer,— the cosmology of the worlds, the truth of the Gods, the supreme object in life—all these formed one common knowledge which the Rishis drew upon for worshipping (communing with) the Gods and to achieve the end by means needed for and suited to the particular state of inner development (individually) This should be clear to all diligent students of the symbolic and esoteric meaning of the Veda

THE SECRET OF THE VEDA—INTERNAL EVIDENCE

Now begins our enquiry regarding the secret speech (of

the Rishi) in which is concealed the meaning of the Mantra That secret is so veiled by a symbol or image that to a superficial mind the truth (or idea) that is symbolised does not arouse the suspicion of its very presence, while the symbolic words in their outer significance appear quite in their place The symbols refer to the sacrifice objects of the world or the play of natural forces in the Cosmos Or to an ignorant mind, deities like Agni mentioned in the Mantras may appear to be some superhuman persons perceptible to the eye in the guise of Fire, Wind, Sun, Storm, Rain, etc Let us first see if the Veda speaks at all of a secret speech For if we are certain that there is mention of secret speech in the Veda itself then we can turn to examine the system of symbolism and see how the secret was guarded

If there be authority to hold that there is a secret speech systematised and used in the inner transaction of the Rishis, engaged in Tapasya, with the Gods and for the expression of the same, it should be in the Mantras themselves, it should be looked for in the words of the Rishis When we consider words of the Rig Veda which are used to denote whatever is hidden or secret and enquire what these words point at, we find that to signify an *asura* or a god, a place or a world, as being concealed, invisible, the word *ninya*, synonymous with what is concealed, inwardly kept, secret and invisible, is used At times, the *name*, the voice of appeal invoking the presence of a God, is spoken of as a secret, concealed or inwardly kept, guarded in the cave, in the heart, *hrt* Knowledge that is to be acquired and words of praise are referred to by the word *ninya*, secret *Ninyam* is one of the half-a-dozen words given by Yaska as synonymous to what is concealed We have to note how according to contexts this word is used to denote what is guarded, inwardly kept, concealed, invisible, secret We

shall examine the use of this word and proceed to show that the Vedic Rishis laid some secret in the speech used by them and guarded it from the outward minds and the unregenerate Fortunately for us, Sayana who usually explains words arbitrarily with or without elaboration according to the context, is consistent in giving the word *ninyam* the same meaning "lost to appearance" or "gone out of sight" We shall first show how though he gives the word *ninyam* its correct meaning and though the purport of the passage in question is not needed for his purpose, he makes out quite a different sense of it just as he likes In a place he has commented upon the word *ninyam* differently, without giving any authority therefor or utility thereof If authority is given then it has been wrongly interpreted For instance, he says, *ninyam* is *nir-nāmadheyam*, nameless The following is a Rik from Hiranyastupa's hymn to Indra "With his body passed over by the ceaseless and flowing waters and lost to sight, Vritra, the enemy of Indra passed into the long darkness, *tamas*" (1 32 10) Its gross meaning following Sayana's word-explanations is as follows the body of Vritra without name (i e without any mark) thrown amidst waters that are ceaselessly (not stationary) moving and ever aflow (without resting place), is submerged under the coursing waters Thus thrown into the waters, Vritra, the enemy of Indra fell down and lay there for the long sleep which is death Here due to his being submerged in water and being thus concealed, his name is not known by anybody Hence, Sayana explains, *ninyam* is nameless Let us see what is the drift Indra struck down Vritra and in falling down his body of Tamas (darkness) sunk into long sleep It ceased to be visible Fallen deep below and with the ceaseless flowing of waters above, his body was lost to sight Does it detract in any way from the legendary or naturalistic interpretation if Sayana were

of his own being (for that is what is meant by the term *svadhā*) Thus *ninyam* is used not merely in the case of Vritra Asura's disappearance but also to denote Agni hidden in waters or the forest At times, *ninyam* is used to refer to a place or world that is hidden, secret Kashyapa addresses God Soma "All the Gods, O flowing Soma, the thrice-eleven are lodged in thy secret abode" (IX 92 4) This is the secret place where, states the latter half of the Rik, thirty-three Gods cleanse him (Soma) by the laws of their being The soul, *jīva*, is also described as *secret* Thus, says Dirgha-tamas, "I know not if I am this a mystery, *ninyam*, am I, and bound, I move about with the mind" (I 164 37) In the hymns of the Vasishthas, the intuitions of the heart or direct perceptions are mentioned as the means by which one walks towards the Secret, *ninyam*, which spreads in thousand branches "They alone by the heart's intuitions walk towards the Secret that spreads in thousand branches" (VII 33 9) In his hymns to the Maruts, Vasishtha, seeing with wonder the forms, vehicles etc of the Maruts, exclaims that only a seer knows these secrets, *ninyāni* "These *secrets*, the sage knows—what the dappled cow, Prishni, in her mighty udder bore" (VII 56 4) Again, in addressing Mitra and Varuna, he says "Our secret words of praise are known to you" "The secret words, *ninyāni*, cannot be concealed from your knowledge" (VII 61 5) "Even secret words of praise" says Sayana explaining *ninyāni* These instances should suffice to show that in the Veda, the term *ninyam* is used in the sense of what is not apparent or visible, anything mysterious, knowingly concealed or secret When we look into the Rik of Vasishtha just quoted, its purport is clear the secret words of praise, the Mantras, are known to the Gods since nothing can be concealed from their sight, and this secret is veiled for guarding it from the generality of men who are outward-minded. Sri Aurobindo

has shown how Vamadeva's phrase *ninyāvacāmsi* establishes beyond doubt the secret character of the language of the Veda Here is the said Rik of Vamadeva "Oh Agni, Disposer, to thee who knowest these *secret* words, fructuous, I have uttered, I have sung, enlightened, with thoughts and prayers" (IV 3 16) We shall give the meaning here following Sayana's commentary *Vedhah* disposer, *agne* O Agni, *viduse kavaye*, to thee who knowest, *nīthāni*, fructuous or well intonated (inspired), *ninyā* secret, *nivacanāni*, to be uttered fully, *kāvyāni*, words, *kavibhih* by seers that are wise, *krtāni* are made *Etā viśwā vacāmsi* all these words, *matibhih ukthaih*, along with enlightened prayers and thoughts, *viprāh*, the wise one, *avocam* have sung, *tāni sevasva* accept them Another Rik of Vamadeva may be here instanced Here the fact that Indra's drinking of Soma is accomplished in secret is cited by an illustrative instance Indra drinks the Soma in secret, without others knowing it just as the Rishi discovers in secret the truths or things to be known "Like the seer discovering truths in secret (*ninyam*), Indra drinks the Soma " (IV 16 3).

From this enquiry into the word *ninyam*, signifying secret, with relevant illustrations, it is quite clear beyond a shadow of doubt that the Rishis laid some secret in the language of the Veda It must not be forgotten that this secret may pertain at times to a God, at times to a hostile power, elsewhere to knowledge, truth or some object There are other words, in the Rik Samhita, which are also used to convey the sense of secret We shall give two or three illustrations which would also show that there is a secret cast in the Mantras of the Veda They are the words, *guhā*, *guhya*, *apīcya* and in some cases *pratīcya* We know that the Riks bear different appellations signifying their particular quality and form of activity, and depending upon their own use, like *uktha*, *śastra*, *stoma*, *gīr*, *vāk*, *vāṇi*, *brahman*, *mantra* etc But

there are Mantras where the word *nāma* is used to denote words of praise couched in secret speech *Nāma* undoubtedly means name But the name of a deity in the Veda is not merely a means to distinguish it from other deities and indicate the particular one On the other hand, the Name carries with it the necessary power to convey the special character of the deity-personality in question or to invoke its presence It is called *Nāma* because it is the means by which one bows down (*namanāya sādhanam*) to the Gods *Namana-sādhanam*, even according to Sayana, is *nāma* *Nāma* therefore, denotes the word of praise in the form of Mantra which is a means for invoking the Gods, and for expressing one's entire submission in person "We would dispose the speech of submission" in such places also what is to be noted is humility before the Deity in every way and freedom from egoism on the part of the Rishi, the devotee aspiring to acquire the state of identity with the Deity

Thus we see from the Riks themselves how *nāma*, the means of bowing, is used in the sense of prayer, words of praise There also the *nāma* is described at times as lodged in the cave, concealed, secret At times it is used in association with the qualifying word *apīcya*, which also like *ninyam* means secret, covered There are not a few Riks in which the secret name or secret word of praise is denoted by *apīcyam nāma* Gritsamada hymns "They increase the charming face and the secret name (*nāma apīcyam*) of him, the Child of Waters" (II 35 11) The purport of the Rik is that the pleasing face of the Child of Waters and his secret name i e words of his praise which are concealed, are increasing But in the gross sense, whatever be the meaning of *nāma*, its being qualified by *apīcya* is a fact that leaves no room for doubt *Nābhāka*, the seer, praises Varuna "He who is the supporter of the worlds, who knows the names of the Rays, mysterious, (*apīcya nāmāni*) hidden in the cave,—

he is the seer poet, he nourishes the poet-wisdoms as Heaven does the manifold form" (VIII 41 5) The following terms are to be noted *apīcyā nāmāni*, *guhyā kavih kavyā*, so also its purport. Varuna who sustains all the worlds and knows the secret Names (or words of praise) concealed in the cave of the lights of Knowledge indicated by the pen or rays, the seat of the Gods, he is the seer-poet nourishing the poet-wisdoms in the manner of the Heaven nourishing the multifold form This in sum is the meaning In the same hymn there is the Rik, "He is the concealed, *mysterious* (*apīcya*) ocean, mounts the heaven swift "(VIII 41 8) Thus it is stated that Varuna is the inwardly placed secret Ocean Here Bhargava Kavi, the Rishi says that the Son upholds the secret name of the Father and the Mother "The flame of Truth pours forth the Son upholds the secret name (*apīcyam nāma*) of the Parents" (IX 75 2) Commenting on Vasishtha's Rik, "Thy name, I ever chant" (VII 22 5), Sayana says "Your name, words of praise, I ever utter" Again explaining the Rik, "The wide Name of thee the Immortal Jatavedas (knower of all births) we mortals, illumined know" (VIII 11 5), Sayana interprets *bhūri nāma manāmahe* (we know the wide name) to mean "We know the wide *stotra*, words of praise"

There are numerous Riks in the Samhita where *nāma* is a word of appeal to the particular personality of the Godhead and also used to denote the Mantra, the word of adoration In both the senses it is spoken of as secret, concealed or mysterious Occasionally we find the word *pratīci* used in the sense of veiled, secret, hidden But in the Veda, as in current usage, *pratīci* is frequently used to mean 'confronting', 'turned inwards' This word in the sense of 'turned inwards' is used even today, as in the case of *pratyag-ātmā*, the inner self *Pratyan-mukha* and *parān-mukha*, are common terms meaning 'face turned inward and outward' What

has been shown is enough to convince inquiring minds with a spirit of refined deliberation, with proof from the Samhita, that there is a secret in the Vedic speech

Let us examine this *secret* What is the nature of the secret and by what veil is it covered and kept concealed? The veil lies in the symbolic meaning, stated earlier We said the inner meaning is the true sense which is known and made use of by those on the occult and spiritual Path, the outer, symbolic and gross is useful to the ritualists Still, it is not a restrictive rule that in all places the outer meaning is obtained in the symbolic form There are many Riks where the double sense—outer and inner—is conveyed without resort to any symbolism The chief device for this is the well-known use of certain words, in the Veda, in their double or multiple sense Here are some instances to the point the word *dhīh* commonly means 'thought' both in the Veda and in usage But in the Veda it is used also in the sense of 'work' Hence in the context of the inner meaning, it is always understood to mean 'thought' mode of knowledge, in the outer, *dhiyah* is taken as 'works', not always as an invariable rule The word *ketu* means a play of inner knowledge that illumines, in the esoteric context, but in the outer sense, though it can mean illumination, following the root significance, still *ketu* is ray in as much as the rays give light in a most palpable manner and makes known (perceptible) the objective world

Here also there is no rule as such, the term does not have only one meaning for the ritualistic commentators *Sravas* is one of the terms deriving from the root *śru* meaning 'to hear' e g *śruti*, audition, *śrotra*, ear, *śravana*, hearing etc. In the system of esoteric sense it means an inner audience or one of divine character, or an inspired hearing in the wake of divine grace or strength of knowledge following a strenuous discipline In the grosser sense it is taken to mean fame and

legitimately, for fame is *heard* everywhere Sayana explains it, at times, as food, but here also there is no definite rule *Kratu*, in the inner sense always stands for wisdom in action or will with wisdom, but there is no such restraint in the outer meaning Sayana interprets it at times as wisdom, at others as sacrificial ritual and elsewhere as something else as he pleases *Rtam* is a most important word in grasping the esoteric sense of the Riks, it is the first door of entry into the inner significance of the Veda In the mystic interpretation, *rtam* is consistently *Truth* manifested Truth, or Right, the Law of Truth, it has no other meaning But in the external sense *rtam* is at times water, at times sacrifice, something else elsewhere, indeed in Sayana's Bhashya there is no knowing what it may not mean to his unbridled ardour for interpreting everything ritual-wise Since there are many other terms which make meaning in the outer and the inner sense without being symbolic, there is no need to dwell upon them here They will come by in course of explaining the Riks But this much must be noted The strength of the esoteric interpretation lies in this by giving the same meaning consistently to words like *rtam*, the Riks are found to yield coherent meaning in the inner sense But in the gross interpretation—as we shall show later in the commentary—there is not merely poverty of sense but even an incoherence in meaning

Then, the Symbols we have shown how words like *rtam*, even though they are not symbolic, lead to the inner meaning There are other terms like *go*, cow, *aśva*, horse, *ghrta*, clarified butter etc which are symbols Each of these is the perceptible outer image or symbol of a truth, an idea of an object of the inner world Here are examples To take up first the celebrated term *go*, cow Though *go*, in the Veda as in ordinary usage, means variously ray, speech, the particular quadruped etc, in the esoteric sense it is used to

denote the inner illumination signified by rays The quadruped cow is its outer symbol Though the wo meanings can be arrived at from the double-meaning of the term *go*, still it is to be taken as a symbol in as much as cow and its synonyms *dhenu* etc and the products of cow, milk, clar fied butter and others are all frequently mentioned in the Riks in the symbolic sense To ignore the symbolic character in following the sense in such places lands one into false and unenviable positions The seers, the R shis, would appear to be intoxicated and incoherent babblers *Aśva*, horse, is the symbol of strength, life-force, even today we moderns speak of horse-power in quantitative measurement of power It must be borne in mind that this signification of power by the symbol horse is of ancient origin *Apah*, waters, symbolise the sap of life, the powers of life and the energies of Cosmic principles active in creation The rivers, *nadyah sindhavah*, stand for creative and nourishing forces, the ocean, *samudra*, for the infinite substance out of which emerges the Sun of Truth The Hill, *parvata*, with its plateaus and its summit is the image of the manifested existence (of the earth and other worlds of creation) with its several tiers, one above the other like so many plateaus The cave, *guhā*, is the symbol of the secret spot, of the heart which is the basic centre of all beings. When we look, with sufficient deliberation, it would be clear how naturally these external forms of objects are used by the Vedic Seer-poets to convey the meanings intended by them It is not to be wondered at that the being of these original poets of unartificial minds was impressed by the infinite substance and form of the ocean etc. So also the immensity, grandeur or the exuberance of infinite substance of the ocean, the ceaseless flowing and spreading of the rivers, the life-sustaining principle of water and similar particularities of quality and function of other objects around—moving and unmoving—corresponded to

and imaged (27) the personal realisation of the Rishis who delving into the subtle and profound depths were occupied with exploring the workings of the Godhead in the inner nature Physical objects like the river, ocean, cow, horse and the like came to be spontaneous and natural images, to the Vedic poet, for giving expression to the truths, the subtle and uncommon ideas that greeted him in the course of his journey to the supreme Godhead It is thus that the expression given by the Rishis to secret truths, in the words of the Mantra, came to be of practical value to the Rishi himself as well as to his followers or to those that trod the same Path This is the supreme use of the symbols that they convey the intended sense with a naturalness and leave the impress (of the truths that are contained in them) on the onlooker without the aid of elaboration Even in latter ages of the Intellect and the classical literature—for that matter even today—a full expression of ideas is not generally possible without the aid of images The poets convey their ideas by means of the figure, by resort to metaphor following the superimposition of qualities and functions of one over the other In the Veda, however, due to the grasp of symbols there is no necessity to attribute the nature of the imposing object to that which is imposed upon The very sight of the image of hill evokes in the being spontaneously a sense of immobility, of the base of all flowing (waters of) life, of the many rising plateaus of the hill of existence and its towering height And then it is to be noted that unlike in our age of the Reason, feeling or experience was not separate from understanding in the age of the Veda, there feeling and understanding, heart and mind, went together in happy communion The truths that are sought after by the intellect are there in concrete form capable of being seized by direct feeling, experience, they are not grasped only in their abstractness. Hence there the concrete truth clothed in its own form is

always palpable to experience as well as knowable by the cognising intellect In fact every truth has a form, it is substantial whether it be concrete to our experience or abstract to our understanding What we call concrete is only its surface exterior (superficial presentation) and its abstractness is nothing but a distant shadow of the mind With those ancient seers the movements of the heart and the mind converged on the truth in a happy communion and hence there was no effective duality of feeling and experience on the one hand and thought on the other To put it in brief, the symbols used by the Rishis were concrete at once to their experience and to their understanding

Now the symbols are not of one kind The use of symbols of the mountain and the like, found in the physical universe, has been already described They are all of one class And mostly it is this order of symbols, described by us earlier, that is used in the Riks and an understanding of which makes it easy to follow the line of esoteric interpretation There are other kinds of images which do not belong to the external world They are images from a different order of existence seen with the eye of knowledge by the Rishis, these images take the place of language and are used to express the truths attained in the course of their walk in the mystic path Subtle truths of the planes of the larger consciousness overtopping this gross world of our waking state manifest themselves through these images seen by the Rishi Therefore such images speak for themselves Such mysteries come to be directly perceived by the Rishi To this group of symbols belong some of the colours, vehicles, forms and movements of particular Gods, mentioned in the Mantras

It is certain that in the early human societies of the bygone ages, the religious rites and worship were profusely rich in symbols Even today certain Tantric symbols like the point, triangle, sexangle, circle and others, known as *yantras*—

diagrams with mystical meaning, are worshipped Again there are the trident, conch, disc, eagle, bull etc famous in the Puranas and the Agamas, which are used and well known even now, these symbols are at times explained in the Puranas The symbolic meaning of the Tantric figures is suggested here and there covertly or overtly It must be noted that there is a distinction between symbols of this kind and the symbols in the Veda, mentioned earlier, by reason of their different basis and purpose We do not go into the subject further for reasons of space and also want of relevance to our purpose Suffice it to say that for an enquiry into the meaning of the Vedas a grasp of the symbolism employed is proper and legitimately called for

SECTION THREE

Our position regarding the secret of the Veda has been stated elaborately The role of symbolic objects in unveiling the secret meaning has been substantiated with due support from authorities It has been shown how Riks of seers like Vasishtha and Vamadeva are themselves the leading witnesses (lit direct authority) for the secret sense of the Veda Henceforth, we shall examine, in this connection, authorities other than the Mantras of the Veda, which point to or uphold the mystic doctrine of the Veda, covertly or overtly First to be considered are some passages from Yaska conveying the views of the Nairuktas, some of these have been referred to in relevant places before We will now state in brief his views generally on the Gods, Mantras, Rishis and the interpretation of the Mantras It is well known that the Nirukta is a limb of primary importance for understanding the meaning of the Veda The Nirukta gives the derivation of the Vedic words What are the Vedic words whose derivation Yaska has set out to give? They are words drawn from the Vedic Mantra, useful for enquiring into the meaning of the Veda after it was learnt by heart, handed down by ages-old tradition for chanting and study—words to be understood by the designation of Nighantu words That is why, in order to show that the Nirukta is a collection of words that are sacred—*samāmnāya*—the work begins with the word *sam—āmnāya*, "The *samāmnāya* (Nighantu) has been cited and now it is to be explained " The distinction between the Nighantu which is a collection of words and the Nirukta which gives their derivation is to be noted.

Thus Yaska is no lexicographer like Amarasimha of *Nāma-lingānuśāsana*, but an etymologist Even so, basing himself on the views of the many former etymologists and quoting their words, Yaska wrote his work according to his light Even though it is doubtless that the etymological interpretation is generally gross and extrovert, yet there are in Yaska's utterances certain elements which would repay attention to students of the secret sense of the Veda Even though it is not possible to admit as correct and proper, derivations of words as given by Yaska, even though his derivations in many places, it must be admitted, are arbitrary and fantastic, yet the derivative significance of Vedic words expounded by him as the view of the Nirukta school is invaluable for investigators into the esoteric meaning and is the door that opens on the secret (of the Veda) That the Vedic words have derivative significance is a creed with the Niruktakaras and Swami Dayananda took his stand upon their position in his endeavour to revive the Vedic Dharma The derivative significance of words in the Veda is the chief ground on which our enquiry into the esoteric interpretation proceeds This is the first point to be noted, the other is that narratives, legends and accounts of relationships among deities etc are not to be taken literally, in the primary sense of words, the Nairuktas hold these things are to be understood in their secondary, figurative sense This resort to the secondary or figurative significance of words by the Niruktakaras is both necessary and acceptable for the presentation of our theme also Only, be it noted, in arriving at the purport we take the subtler and inner sense, and not the outer gross one like the Nairuktas Attention may be drawn to the fact that the Mimamsakas also interpret words in the figurative sense, in their own way—this has been illustrated earlier in the course of our presentation Commenting on the passage, "May the lover

of his own sister listen to us" (RV VI 55 5), Yaska observes· "Dawn is said to be his sister on account of the invariable association or of his taking in the *rasa*, water" (Nirukta III 16) Elsewhere, speaking of Vritra as the enemy of Indra, he says "Who is the Vritra? The Nairuktas say it is a cloud, the mythologists hold he is an Asura, son of Twashtri Out of the collusion of water and light results the rain The battles there are in similes (i e allegorical) " (II 16) Though the meaning derived by Yaska is the outer gross sense, yet, the fact that the *śrutarsis*, (28) the Rishis who came after the Vedic seers, knew very well to resort to the figurative use of words in considering the meaning of the Veda is a pointer of utmost value to us (in our study of the Vedas)

Though he gives, in this manner, the naturalistic interpretation of the Mantras, Yaska points out with illustrations from Riks how there is a mystery about the Gods, a mystery about the import of the Veda "Shakapuni decided 'Let me come to know all the Gods' Before him appeared a deity of both the signs He could not know it He spoke to it 'May I know thee' It revealed to him this Rik, saying 'This is the Rik of which I am the deity' " (Nir II 8). In this context the Rik cited by Yaska is *ya īm cakāra* (RV I 164 32) from Dirghatamas's hymn *asya vāmasya* Yaska observes "The Parivrajakas say that the many peoples came to grief, the Nairuktas explain it as raining", and goes on while stating the purport of the explanation of the Parivrajakas, to give the gross meaning of the Nairuktas Even Sayana the teacher-commentator of ritualistic school states that this Sukta (I 164) of Dirghatamas is to be explained entirely in the spiritual sense and has commented upon this Rik from the spiritual standpoint Whatever be the import of this Rik, we gather this much from Yaska's statements it is difficult to grasp the truth of the Gods, one can do it

only by the favour of the *Devatā*, the Deity Even when the Deity presented itself before Shakapuni, it did not reveal its own form Indeed, it said to him "You have desired to know all the deities, I am myself the all-deity My true form is revealed there in the Rik, *ya īm cakāra* You are proficient in finding the derivative meaning of the letters and words of Mantras, know me, then, from this Rik and be assured" That the meaning of the Veda is difficult to follow has been stated (with proofs) From this also it is clear that there is a secret in the Veda

Again, for arriving at the import of the Vedas, Yaska quotes, without refuting them, the views of the many authorities of the times, of other schools of interpreters He speaks, now and again, of the Yajnikas, the ritualists, the *purve yājnikāh*, ancient ritualists, Nairuktas, the etymologists, Naidanas, the grammarians, Parivrajakas, wandering ascetics, Aitihasikas, mythologists and others We understand from all this that the interpretation of the hymns was of diverse kinds and that at the time when Yaska's Nirukta was prepared, the spiritual and occult interpretation was almost forgotten In spite of it, speaking about the seerhood of the Rishis and the mode in which the Mantra came to be seen, the author of the Nirukta says "Brahman (Mantra) the self-born appeared face to face to the Rishis who were active with their austere disciplines, *tapas, askesis*" Elsewhere speaking of the mystery of the Mantras, he quotes two Riks "Otherwise seeing he sees not, hearing he follows not. But to him (to the qualified) she (Vak in the form of speech) reveals her form even as a loving well-drest wife disrobes herself to her husband" (X 71 4) "Even one man in friendship (with the Riks) they call drunk deep and steady (in the meaning of the speech, the Rik), others do not follow him in the valorous deeds (of plunging into the meaning). Another (unable to drink the

milk of the word) moves with it (the Vedic cow) as with one that gives no milk, to him the Word is a tree without flower or fruit " (X 71 5) The earlier Rik purports to say an effort is necessary to follow the meaning of the Mantra, one who repeats it without understanding its meaning—though seeing only its gross meaning—is as if blind, similarly one who is not so able to be awakened to the power of the Mantra, though he hears the word of the Mantra, is as if deaf But to him (the knower) who is gifted with the sight and the hearing and is competent to seize directly the secret of the Mantra, the speech in the form of the Riks becomes self-luminous (reveals itself) like a wife—to use a simile—delivering the body to her lord Thus the Rik points out that it is imperative to understand the true meaning, otherwise not knowing the meaning one is liable to be censured as but a post bearing a load of weight What follows from the other Rik is this We shall follow the commentary of Durgacharya in giving the word-meanings and then come to the purport of it *Uta tvam*, though alone, *sakhye*, for the friendship of the Gods i e for common status with the Gods Yaska observes later, whichever the deity mentioned, he becomes one with that, this should be borne in mind here What do they call such a one? *Sthirapītam*, one who falls not from the Law, one who knows the meaning Who says thus? It is this Speech in the form of the Rik *Enam*, him who knows the meaning of the speech, *vājinesu api*, even in the formidable things that can be known only by *vāk*, speech, in things difficult to know and difficult to fathom like the gems covered in the ocean, in things like the knowledge of deities etc , *na hinvanti*, others cannot follow The latter half of the Rik censures him who does not know the true meaning (*Suś-ruvān*, he who has heard from others, *aphalām*, *apuspām vācam*, speech that is fruitless and without blossom) Such an

ignorant one, *adhenvā mayayā carati*, walks in delusion of the cow of speech The cow does not yield him the milk of his desire He has heard the speech without flower and fruit from others and on hearing hears only the word, remains obstinately in the belief that there is nothing else to be sought after besides routine repetition of words To such a one the speech naturally bears no bloom nor fruit

Here Yaska observes "The *yājnic* is the flower and the *daivic* the fruit or the *daivic* the flower the *adhyātmic* the fruit " Commentators on this passage say knowledge related to the *yajna* is the *yājnika*, that related to the Gods is the *daivatam*, knowledge related to the self is the *adhyātmam* They are knowledge of the sacrifice, knowledge of the Gods and knowledge of the Self This is what is taught in all Veda. If the Dharma promoting material prosperity (i e the Yajna which achieves it) is resorted to, then the knowledge of the Gods is the fruit of it The former becomes the flower, the latter the fruit If on the other hand Dharma leading to the higher welfare is desired, then both the *yājnic* and the *daivic* become the flower, the *daivic* containing in itself the *yājnic* becomes the flower and the *adhyātmic* the fruit "

Yaska holds that the knowledge to be attained from the Mantras is threefold—knowledge of the *yajna*, knowledge of the Gods and knowledge of the Self If it be said that the Mantras are not clear in their meaning, he replies that it is no fault of the post if the blind does not see (i e if a blind man knocks against a post) He also keeps in mind the tradition of his times that the Rishis who had realised the Truth handed down the Mantras by way of initiation to the lesser men who had yet to reach the Truth Initiation, *upadeśa*, is the term he uses Here he clearly refers to some ancient mystic tradition pointing to some secret in the Veda That is why he says, at the end of the work, that its shore is to be

reached by means of *tapas* From this again it is clear beyond doubt that there is secret in the Veda

From his utterances cited above it will be seen that Yaska believed in the mystery of the Gods even as he did in the mystery of the Mantras Finally, it should be noted that his statements regarding the Gods strengthen the doctrine of the mystic character of the Gods He observes "The one Self of the Deity is praised variously due to its greatness of this one Self the other Gods are several limbs The Gods are characterised by a mutuality of birth and mutuality of nature, born of works, born of the Atman, their carriage is the Atman itself, Atman their horses, Atman their weapon, Atman their arrows, indeed the Atman is everything of the Gods " Thus it is seen how Yaska, though faithfully presenting the different schools of interpretation affirms the threefold knowledge from the hymns and drives at the supremacy of the spiritual interpretation This goes to strengthen the position of Esoteric Interpretation

It is to his credit that Yaska is very faithful in stating the views of the earlier Nairuktas or other schools, still he is not an indiscriminate believer (lit one who eats the food with grass) Where he sees anything wrong in the views of the ancient authorities, however eminent they may be, he points out the flaw unhesitatingly Here is an example stating that it was wrong of Shakalya, the author of the Pada Patha of the Rik Samhita, to have split the word *vayah* into two in the Rik (X 29 1) *vanena vāyo nyadhāyi*, Yaska observes "Shakalya makes it read *va* and *yah* In that case the verb (*nyadhāyi*) would have been accented, and the meaning also would not be complete " (Nirukta VI 28) (29) As noted earlier, Shakalya is the author of the Pada Patha for the Rik Samhita But though Yaska thus points out faults even in the author of the Pada Patha of the Veda, he is not unrestrained or reckless, he respects the supreme authority

of the Mantras But though he looks upon the Mantras as authoritative, he does not regard the Brahmanas, which he quotes in places, in the same manner Thus in the section on Gods, while on the subject of Vaishvanara, he says "The Brahmanas proceed on the assumption of many qualities or aspects" (Nirukta VII 24) The commentators explain that Bhakti is an assumption of qualities by which the Brahmanas speak of everything in every way, and hence the truth therein is to be searched out We have to remember in the course of our study of the esoteric meaning of the Veda, such passages from Yaska pointing to the necessity of accepting statements of the ancients only after deliberation We have shown how far Yaska is helpful to us (for our purpose) It is clear from this that there is secret in the Veda which is to be sought out and brought to light.

The Brihad Devata of Shaunaka points out errors in Yaska even as the latter sees flaws in many of the passages in the Brahmanas on account of their preference for sweet speech For instance "He (Yaska) gives the derivation after splitting up a word into two He speaks of the term *purusāda* in this way in the Rik *vrkse vrkse*" (Br D II 111-16) Like Yaska, the Brihad Devata also speaks of the variety of views on the interpretation of the hymns and testifies to the existence of the spiritual interpretation We may cite the topic of the *five peoples, pañca janāh*, for example

"Some say the five peoples are the Five Fires—Shalamukhya, Pranita, son of Grihapati, the Northern and the Southern Agnis, others say they are Men, Fathers, Gods, Gandharvas, Uraga-Rakshasas, or following Yaska, they are Gandharvas, Fathers, Gods, Asuras, Yaksha-Rakshasas Shakatayana thinks they are the four Varanas and the fifth the *nisāda* Shakapuni says they are the Ritviks (officiating priests) five in number—Hota, Adhvaryu, Udgata, Brahma and the Sacrificer Yajamana But the Atmavadins (who are for

the inner meaning of the Vedas) hold that they are the Sight, the Audience, the Mind, the Voice and the Life The Aitareya Brahmana speaks of Gandharva-apsaras, Gods, Men, Fathers and Serpents Other Yajnikas refer to other creatures of the earth and the Gods " (Br D VII 67-72)

Thus in six verses it speaks of the different views as to what is meant by the term *pañca janāh* Hence we learn from works like the Nirukta and the Brihad Devata that there was current an interpretation of the spiritual and mystic school of thought as distinct from other modes of interpretation We conclude thence that there is secret in the Veda which can be arrived at by following the symbolic and the esoteric meaning

It was stated earlier that the Brahmanas themselves substantiate the symbolic character of the *yajna*, sacrifice Thus the Brahmanas bear clear testimony to the existence of *secret* in the Veda Otherwise symbols like "The Yajamana is the sacrificial post" could not have come to be Here the Brahmanas speak of the enriching or increasing of the Yajamana, sacrificer, who is to be consecrated by the anointment and his entry into the sacred chamber called *prācīna vamśa*, in the sacrificial Hall (a hut where the supporting beams are turned eastwards) and proceed to declare that such a consecrated Yajamana, obtains the opulence of new birth while living here in the body To this effect passages are to be found in the Brahmanas The Aitareya Brahmana states "The Ritviks make him an *embryo* whom they consecrate and sprinkle with water", and proceeds to say thereon "Him alone pure and purified (by the act of consecration) they consecrate (finally) and lead him to the hall of the consecrated This, verily, is the source (or womb) of the consecrated, for, indeed they lead him to his own source (or womb) which is (symbolised by) the *dīksita —vimitam*, the hall of the consecrated " (I 3) Sayana explains

dīksita-vimita etc by stating that entry into the sacred hut in the sacrificial hall means entering into one's own source Elsewhere it is said "Born of oblations, gold-bodied, he goes to heaven " It is also said that Agni himself is the womb of the Gods There is another matter that may be cited in this context The Brahmanas which are the supreme basis of the ritualistic school themselves counsel that union with the Gods or attainment of heaven is not possible without spiritual knowledge Thus the Shatapatha Brahmana declares "This is the verse By knowledge they ascend there where desires are left behind There the gifts do not reach, nor those who are austere but have no knowledge thus one does not attain to that world by means of gifts and austerities who does not know in the aforesaid manner, but that world is meant only for those who know in the aforesaid manner " (X 5 4-16) Is it necessary to add that even when the avowedly ritualistic texts like the Brahmanas proclaim in places about the spiritual and occult truths, scriptures like Aranyakas and Upanishads known as Jnana Kanda—Knowledge Section—explain the supreme meaning of the Vedic sacrifice only in terms of the inner sacrifice? Passages like "To him who knows this, the Yajamana is the self of the Yajna, Faith the wife and fuel the body" are to be found elsewhere in the Aranyakas

Then, this must be stated regarding the texts of the Upanishads Even though we admit as fairly reasonable the idea that the Rishis of the Upanishads, men given to *askesis*, set out independently for the knowledge of Brahman, actuated by the spirit of enquiry into the Truth, yet, it must be noted they knew that the hymns were pregnant with the secrets of spiritual knowledge etc That is why they repeatedly confirm their own perceptions, and conclusions based upon them, by reference to the Mantras of the ancient Rishis (by drawing upon the Mantras of the ancient Rishis for

authority) This is the import of phrases like "That has been said by the Rik", "That is said by the Rishi" etc At times it is clearly notable that certain instructions given in the Upanishads have their basis directly in a Rik Sri Aurobindo, revealer of the Secret of the Veda, has cited an instance to the point, which we shall presently quote He has shown how the passage from the Isha Upanishad, *Hiranmayena pātrena*, "By the golden lid . ." and the Rik of of the Seer Shrutavit of the Atri House, *rtena apihitam*, "The Truth is concealed by the Truth . " are identical in meaning We shall first give the Rik in the order of the Pada Patha and explain, then we shall proceed to show that the meaning of the Rik fits in with that of the Upanishadic passage

ṛtena rtam apihitam dhruvam vām sūryasya yatra vimucanti aśvān
daśa śatā saha tasthuh tadekam devānām śrestham vapusām apaśyam.

"There is a Truth covered by a Truth, where your place is secure, where they unyoke the horses of the Sun, the ten hundreds stood together, where was That one, I saw the greatest of the embodied gods " (RV V 62. 1)[1]

Word meaning with explanation *sūryasya*, of the supreme God Savitr who activates all, *rtam*, the supreme Truth in its own Form, *rtena*, by the truth in the form of the universe standing as the three worlds denoted by the term lower half, *apihitam*, concealed, *apaśyam*, I have seen. *yatra*, in which Supreme Truth, *vām*, of you both, *mitrā-varunayoh*, Mitra and Varuna, the place is *dhruvam*, secure or eternal, where *aśvān vimucanti*, they mass the rays and marshall them And where *daśa-śatā*, the ten hundred Rays, stood together in one place *Devānām vapusām śrestham tad ekam*,

[1] Sri Aurobindo s translation

of those that had attained the form of the gods or of the embodied gods, the excellent, most auspicious Form, presiding over, yet above the Cosmos, known to the Rishis famously as That, without compeer, dazzling, brilliant, the Form of Truth, have I seen

Here it is to be noted Savana explains *vām* in the third case as the subject of the impersonal voice, we read it as *your* place, seat, *vām yuvayoh*, sixth case Either way there is ellipsis That the seat of Mitra and Varuna is the World of the Sun is not disputed Savana says, *rtena* is 'by water' and *rtam* is the solar orb I, the Rishi have seen the sun covered by the water On the other hand we say it means the Rishi says he had beheld the Light celebrated in the Hymns as *varenyam bhargah*, the excellent Effulgence, *tad visnoh paramam padam*, that highest step of Vishnu, *sarvadhāramam śrestham*, the excellent all-sustainer, the One supreme Truth known by the terms *Tat*, That, shining in that High Ether, the pure, the intense and substantial Consciousness—known as *Aksara*, the Immobile, the Truth whose symbol is the Sun

To Sayana, *aśvāh*, means ten hundreds of rays To us also this is acceptable But Sayana goes on to explain the purport by drawing upon legends which speak of the horses of Surya, imprisoned by Asuras called Mandeha and others, being released by the prayers of the invokers We would suggest that the mention of release and dwelling together indicate the massing and marshalling of the brilliances of the Light of Truth denoted by the word Ray We accept too the figurative (metaphorical) meaning 'of the embodied gods' given by Sayana to *devānām vapusmatām* If it be asked what are the two *rtams* spoken of in *rtena rtam*, we would point out the current use of the terms Rita and Satya to mean one and the same thing is also to be found at times in the Veda But really there is a distinction between the two The word Satya signifies that which is the eternal, the

supreme, Existence in its own form Sat Ritam signifies that which is evident or perceptible, manifested out of the Satya, what has come to be in accordance with Satya or that which represents the Satya In this Rik the word Rita has been explained in terms of Satya Both the Ritams are indeed Satya One is the supreme Satya, Truth, the Eternal of the Upper Half known as the supreme Ether That Truth is here said to be covered by an inferior truth of the lower half Sayana explains the passage to mean that the cloud covers the Sun and the Rishi saw the Sun on the exit of the cloud Now, one need not be a Rishi to be able to see the sun when the cloud has passed, anyone with ordinary eyes can do that! No wonder the moderns, on the strength of such explanations, speak lightly of the Rishis of the Veda as simpletons, idiots who see a great wonder even in the every day sight of the sun and go into ecstasies over it!

The import is clear the highest, eternal Truth standing over, Beyond is covered by the inferior truth of this creation and when this cover is removed, one comes face to face with that higher Truth Sayana's gross interpretation has it that the dwelling place of Mitra and Varuna is the Sun The hymns laud both of them as the guardians of the Truth, whose Law is the Truth and whose dwelling also is the *paramam vyoma*, the supreme ether "With the Truth as your Law, you stand in your carriage in the supreme Ether, protecting the Truth" (RV V 63 1) This and similar Riks convey the identity between (the two) Mitra and Varuna on the one hand and the Surya that is the Truth on the other In explaining this Rik, we have indicated somewhat, the trend of thought in Sayana's commentary as also our own Grasping the import of this Rik, the Rishi of the Upanishad says in plain uncovered language "The face of Truth is covered with a brilliant golden lid, that do thou remove,

O Fosterer, for the law of the Truth, for sight O Fosterer, O sole Seer, O ordainer, O illumining Sun, of power of the Father of creatures, marshall thy rays, draw together thy light, the Lustre which is thy most blessed form of all, that in Thee I beheld The purusha there and there, He am I ' (Tr by Sri Aurobindo) These are the lines of the passage in the Isha Upanishad We shall show how this Mantra of the Upanishad fits in with that of the Rig Veda

In the Veda it is by the *inferior truth*, in the Upanishad, by *the golden lid* Though, by reason of its inferiority, it acts as a covering, still it is essentially the Truth and hence the covering lid is described as brilliant gold *Truth* (is) *concealed* in the Veda, the *face of the truth is concealed* in the Upanishad In the Veda, it is *the greatest of the embodied*, in the Upanishad, *the most blessed form* It refers to the eternal supreme Light beyond

In the Veda, it is *That one*, in the Upanishad, *He am I*

In the Veda, it is *ten hundreds* (of rays)—Sayana too explains it to be so, the Upanishad plainly says, *rays* *Released*, in the Veda, *marshall*, in the Upanishad In the Veda, they *stood together*, the Upanishad says *draw together* Always in the Veda the Supreme Person of intense Consciousness, Truth and Light is symbolised by the Sun, so also generally in the Upanishads This one illustration is enough to show the direct connection of the truths (we come across) in the Upanishads with the Mantras of the Rig Veda It should be evident that the knowledge of the Rishi of the Upanishad is more subtle and more grand and true (self-justifying) than that as noticed in the commentary of the champion of the ritualists, Sayana Needless to add that the knowledge of the Rishis of the Upanishad was especially superior to that of the modern scholars or their followers

This again shows beyond doubt that there is secret in the Veda

The Puranas, also, it is stated, lauding the Vedas as they do, are really amplifications of the meaning of the Vedas This is conveyed by passages from the Mahabharata, Puranas and narratives, some of which we may cite e g "The Veda is to be amplified by means of legends and Puranas", "The Puranas elaborate upon the lost branches of the Veda", "This ancient story is told, O King, adapted from the Vedas (or conformable to the Vedas)" etc The Mahabharata really gives in plain language what is concealed in the legends and happenings recorded in the Vedas At times certain Vedic legends are seen to reveal their true meaning in the Mahabharata Vyasa narrates to Yudhishthira the true significance of the legend of Vritra as he learnt it from the ancient sages These lines are to be found in the Ashwamedha Parva (XI 7-20) "Then did Indra, O monarch of the Bharatas, slay Vritra who dwells in the body, with his invincible thunderbolt, thus have we heard " Also, "This issue of Dharma, a secret, was declared to the great Rishis by Indra and by the Rishis it was told to me hearken to it, O King " The commentator Nilakantha explains *vajra* as *viveka*, knowledge born of discrimination, and Vritra as darkness itself Or again in (verse 19) ' Vasishtha awakened him with the *sāman* called *rathantara*", Nilakantha explaining the meaning of the term *rathantara*, says, that which surmounts, *tarati*, the *ratha*, i e the body known as Maya By means of *rathantara sāman* Vasishtha awakened him, it is stated This is the purport Whatever be the symbolic meaning of the word *ratha*—we do not enter into the question here—it is enough to note that the commentator holds it to be a symbol The Mahabharata also says that the whole legend of Vritra is a secret, that too must be noted Elsewhere in the Anushasana Parva the symbolic significance of ram etc are found to be stated (Ch 84 47-48) "The goat is the symbolic form of Agni,

the ram that of Varuna, the horse that of the sun, elephants, deer, serpents, buffaloes are Asuras, cocks and pigs are Rakshasas, O Darling of the Bhrigus " We need not add that passages like these that are cited are the results of attempts made by the author of the Mahabharata to discover the hidden meaning and significance of symbols of the Veda

We have dwelt with the recorded tradition that there is a secret, a spiritual wisdom, in the Veda We have summoned representative evidence from the Puranas, historic legends, Brahmanas along with the Aranyakas, Nirukta and other works and the hymns themselves to authenticate our findings There remains one important question meriting scrutiny Has there been none in the period that has elapsed between ourselves and the Rishis of the Veda—and the period was so long—who knew the secret in the Veda and wrote a commentary to bring out the secret? The answer is simple there is no doubt that no such commentary, expounding the secret, is in evidence But on that account it can hardly be argued that there is no secret at all and that if there be one, there would follow in the matter of course, its expression as well Can it be sustained, for instance, that there was no tradition of Vedic ritualism for the simple reason that we do not see any complete commentary on the Vedas prior to Sayana? In the same manner it does not follow that there was no tradition of the Vedic secret since there has been no commentary working out the spiritual interpretation On the other hand, one has to recognise the disadvantage suffered by the esoteric interpretation due to the fame of the ritualistic supremacy Also, be it noted, for the enquiring mind to be solely guided by faith in the commentary of Sayana is a handicap for any investigation into the hidden meaning of the Veda We have shown earlier, with authentic evidence, how in spite of the ancient

school of mystic interpretation being forgotten, there has been and continues to be a tradition—living and unequivocal—pointing to its existence It need not be repeated here However, in the face of the works of Maddhwacharya, no one can assert that there was no attempt at all to resuscitate the spiritual interpretation of the Vedas For a little before Sayana, Acharya Ananda Tirtha wrote a commentary on the first forty Suktas of the First Mandala of the Rik Samhita to illustrate how the meaning of the Riks is to be grasped He holds that in as much as performance of rituals is a necessary part of the practice of the Vedic Dharma, a ritualistic interpretation of the hymns is justifiable, but it is wrong to say, that the fundamental message of the hymns is observance of ritual He maintains, on the other hand, that the spiritual interpretation gives the central meaning of the Mantras and that all the Vedas point to the supreme object of life which is to attain the sublime status at the feet of Vishnu Maddhwacharya's Bhashya is small in volume Barring a few Pundits in the Maddhwa tradition, most of the students of the Veda are hardly aware that there is such a Veda-Bhashya, though incomplete His follower, the great Yogi of majestic lustre, Raghavendra Swami, wrote the work *Mantrārtha-Mañjarī*, following the Bhashya of the teacher and amplifying the points therein The Riks are indeed to be explained with reference to Agni etc as deities and to Vishnu as the supreme Deity dwelling in them, and also in the spiritual sense Though we do not propose to examine the bases of the three ways in which the Riks are to be understood, we shall state in brief how in this mode of interpretation the three meanings are derived from the Riks Where necessary we shall quote passages taken from the *Mantrārtha-Mañjarī* itself

"Of two kinds are the words Agni and others, like milk that is mixed with water (which is one kind) and (on the other

hand) like fire (heat) that pervasively occupies an iron ball Some words denote the form of the Lord's consciousness with corporeal frame, mingled with and qualified by the consciousness of Agni and other souls Some words denote pure consciousness Words denoting pure consciousness also are of two kinds viz the consciousness of the Lord and the consciousness of the soul Of these the first kind is to be seen in the Mantra *agnim īle* where Agni denotes the well-known God Agni by (direct) expressive power of the word as also Vishnu by the supremely expressive power of the same word (These two meanings are simultaneously understood by the proficient), as in the case of 'in the Ganga there are fish and the hamlet of herdsmen', by the expressive and the not-expressive (indicative) powers of the word Ganga the two meanings, flood and bank are conveyed at the same time, or 'The moon rejoices in the blue lotus', 'The king delights in the earth' (30)—here the conventional usage and the derivative significance give the two meanings simultaneously" In this way, the purport of the Mantra of the Rig Vedic hymns must be grasped as referring to Agni expounded in the Mantra for application in the rites, as well as to the supreme Godhead named Vishnu presiding over Agni etc The reasonableness (of this line of grasping the purport) is shown with the support of the scriptural texts, Shruti, Smriti, Purana and Itihasa Such being the case, it may be asked the meaning as referring to Vishnu alone is enough, why should there be the meaning as referring to God Agni and others? The answer is No, it is necessary, because "the conventional meaning of words related to particular things has been (established and) accepted and the purpose is manifested and without contradiction (to the supreme meaning Vishnu) (31) And because of the support of instruction (in the scriptures) the word has power to express Vishnu also In this context

(it must be noted) that the Deity meaning is necessary, because its use is great (plentiful) such as the realisation of the exact nature of the Devata, Agni etc And there is the statement of the necessity of the meaning as applied to Devata also because of the impropriety of abandoning Devata meaning of Agni etc obtained from the Vedic texts, Vedic lexicon, Grammar, yielding the derivation and finished form (of the words Agni etc)" In this manner, the Acharya establishes the expressive meaning as applied to the Deity, Agni, and the supremely expressive meaning as applied to the supreme God Vishnu Further he says "Nor need it be doubted that because the purport of the two being different, there must be difference in the sentence that proclaims it, because the supreme purport is only one (there is no difference in the sentence)" 'The supreme purport is the truth applied to Vishnu the excellent among all, God of Gods, and not to anything or any one else Whatever is subsidiary is different from that, but has also that (Vishnu) for its importance etc Therefore the object of human life according to all the Scriptures is He (the *Vishnu*)' Quoting this passage from the Paingi Shruti he reinforces it with passages from the Puranas "(All authorities) reveal the Knower of all, the Doer of all, the Best among all, Narayana, devoid of ill-health Here indeed is the supreme purport All the Vedas, the Itihasa, the Purana, all the criteria of knowledge, are all for him, for this purpose something else is stated" Therefore by the division of the supreme purport and the subsidiary purport more than one meaning was propounded, it was also shown that the hymns of Agni, Vayu, etc , refer to Agni, Vayu etc , and to the supreme Vishnu, the highest Self presiding over the deities, as well as to the inner meaning which is the spiritual meaning Thus in a threefold manner the Mantras are to be commented upon and

understood and with this idea the Acharya pointed out the method of expounding the meaning of the Mantras by commenting on the (first) forty hymns (of the Rig Veda) The worshippers of the Lord by means of the hymn to Agni etc could worship, constantly meditate upon, manifest and attain the Lord in the centres (seats of Agni etc) and by this triple instrumentation (lit of meditation on the Lord, of His being manifested, of his being attainable), the arrangement of the hymns addressed to various deities such as 'This is Agni hymn', 'This is Vayu hymn', is quite appropriate it must be so understood Then for the purpose of showing the manner of commenting on the Riks, we shall use the words of *Mantrārtha-Mañjarī* and give the meaning of the *agnim īle* Rik in brief —

Beginning with *agnim īle* is the hymn to Agni Madhuchchandas is the Rishi Its application is for the purpose of obtaining Moksha—release of the soul—through devotion to Vishnu, secondarily it is used in ritual To gain space we shall here mostly refrain from giving the grammar and connected details and state the substantial meaning expounded by Sri Raghavendra Swami, *agnim*, he who is in front, *agre bhavam*, the first to be adored or the prime activiser, Vishnu under the name of Agni or the famous Agni who is the abode of Vishnu, *īle*, I adore Adjectives governing Agni are explained as follows *purohitam*, he who is helpful to all creatures from beginningless time, *yajñasya rtvijam* (singular in the sense of class), he who being the doer of *Jyotistoma* and other sacrifices, ordains the high priest, the Ritviks known as Adhvaryu, *Hotr*, *Udgatr* etc as the restraining agent, and so known as Ritvik himself, following the principle "one becomes that which is under one's control", *hotāram* he who controls the *Hotr*, is specially present in him and thus following the above mentioned principle, known as *Hotr* himself, there

is no redundancy here in the mention of the Ritvik and then of Hotr The analogy of Kurus and Pandavas, the general followed by the particular, is to be remembered in this connection *Ratnadhātamam* root *ram* with *uṇādi* suffix *kna* of which *k* is dropped according to the Sutra of Panini *laśakvataddhite* (138) and *m* in the root also is dropped by the rule of Panini (VI 4 37) Thus we get the form *ratna* *Ratna* means felicity and *ratna-dhā* is one who holds felicity in utmost abundance *Devam*, the root *div* signifies praise and hence *devam* means praiseworthy These qualities mentioned are boundless in Vishnu and in Agni as his abode they are there in appropriate proportions. Similarly in regard to the rest.

In its spiritual sense this is the meaning *purohitam*, helpful to all, *yajnasya* of the knowledge-sacrifice, *rtvijam*, staying as the controller (with self-regard for them) of the senses that are the ritviks, he is named Ritvik *Hotāram*, he who delivers the oblation of sense-objects into the fire of the senses i e who gives sense-delight *agnim*, he who leads the *anga*, body, i e the activiser of the whole body, *īle* I adore, is the connection in the sentence In this spiritual interpretation the Yajamana, sacrificer, is understood to be any one who is striving for liberation, Moksha The rest is to be explained as stated already

This is what we arrive at following the exegesis of the hymns by Maddhwacharya the meaning of the Riks as related to the Soul (spiritual) and the meaning as related to the Gods are to be brought together The meaning relating to the soul is the inner import, the meaning relating to the Gods contains in itself the sacrificial meaning Thus following the direct meaning, the Mantras do have a secondary application in rituals However in giving the most direct meaning as related to the Gods, the Mantras refer predominantly to the Supreme Lord Vishnu himself.

Thus the three kinds of knowledge obtained from the Veda i e the knowledge relating to the sacrifice, to the Gods and to the self, spoken of by Yaksa, generally agree with the three meanings of Mantras as maintained by the teacher of Dualistic Vedanta In any case, the use of the Mantras in ritual is only of secondary significance The Riks of the Veda are to be explained accordingly Endowed with a knowledge of word (*vyākarana*) and sentence (*Mīmāmsa*) and criterion of knowledge, *pramāna i e nyāya*, and gifted with the eye of the seer, the Acharya Anandatirtha established with skill and support from the Shrutis, Smritis, Puranas and legends that whatever be the mode of interpretation, spiritual, sacrificial or what pertains to the Gods, their fundamental import points to Vishnu alone This must be noted it is the ancient tradition that the meaning of the hymns is preeminently spiritual and concerned with the Supreme God and that mere ritualistic meaning is of an inferior order and the tradition pointing to the secret in the Veda has been confirmed with due appropriateness in these works—*Rig Bhāshya* of Maddhwacharya and the *Mantrārtha Mañjari* Suffice it to note that these too confirm there is a secret in the Veda which can be unsealed by having recourse to the esoteric interpretation

It may be asked then whether the labours of modern scholars, who have followed the line of western learning in their study of the Vedas, are not all rendered in vain if the esoteric interpretation is accepted We reply in the negative If the conclusions of their study based on the outer meaning of the hymns are consistent and legitimate then they would prove useful in deciding upon the place, time, conditions, natural character of the Vedic Rishis, we would not treat them as opposed to our thesis of the esoteric interpretation based on the inner meaning of the hymns For the line of symbolic and mystic interpretation proceeds on the recogni-

tion of the outer and gross meaning of the hymns We take exception only to the claim that the outer is the only meaning of the hymns We have dealt with this before and it is not necessary to repeat it here So we are generally indifferent (for our purpose) to the labours based on the external sense of the Riks It is not to be denied that such an interpretation done in a straight manner, could be helpful for drawing conclusions on the environment, age and other conditions of the ancient society of the Rishis or to unearth their history and record Similarly it may be possible to fix upon, following Mr Tilak, the Arctic Home of the Vedic Rishis or their Age, or following Mr. Paramasiva Iyer, to fix upon the identity of Ahi and Vritra.

The western scholars differ among themselves regarding the nature and form of the Vedic deities and the social conditions and laws of the society of that age Some say that the Rishis of the Veda are polytheists because they worshipped many Gods Others point out that the Rishis regarded each deity, at the moment of its worship, as the supreme one and hence ascribed supremacy to the deity whom they were engaged in worshipping at the hour Still others there are who state that the difference among the deities is only in name and that there is really only one supreme God to the Rishis who are monotheists According to some, the Rishis regarded in the different objects in the material universe the presence of the respective presiding deities, that is why even creations, like Heaven, Earth, Fire, Wind, Sun, Rain are worshipped as Deities and hence the Rishis are nature-worshippers, pantheists Such are the various bewilderments of modern scholars enquiring into the Vedas We would state this much it is not that basis is lacking for any of these theories What is to be borne in the mind is that the original seers of the Veda were not conversant with such theories. Just as the Rishis of the Upanishads far

removed from the latter philosophies of Dwaita (Dualism), Adwaita (Monism) and Vishishtadwaita (Qualified Monism) simply stated their own realisations, the truths as they saw or heard directly, the seers of the Mantras, even farther removed from monistic and other philosophies of our day, gave the Mantras as perceived and heard by them and duly engaged in the invocation of the Gods, they waited in adoration upon the Supreme Godhead Hence there will be no end of theories if we were to begin examining the view or views of the Rishis of the Veda regarding the world, soul and God Such arguments about the Vedas will be akin to the debates of the later day Acharyas and their followers regarding the Doctrine of the Upanishads, akin to the dialectical debates among the Dwaita and other schools which to this day adorn the throne in the world of Pundits noted for debating skill The reason for it is their Systems of philosophy like Nyaya, Vaisheshika etc are undoubtedly governed by the rule of definition, *laksana*, criterion, *pramāna*, examination, *parīksā*, in the ascertainment of Truth The line of approach (to Truth) of the early Rishis and there too of the Vedic seers was different Such standards as these had no place with seekers engaged in Tapas, like the Rishis. Their own realisation, perception and audition were obtained by the strength of the initiation received from the hierarchic line of the Guru A straight reading of the Mantras would, without doubt, confirm all the facts that we shall presently state.

It is clear from the hymns that there is only one Supreme Godhead who is himself so many Gods and bears as many names The manifold character of the Godhead is known from the hymns themselves, it is because the deities stand as so many distinct beings that by following their respective characteristics, particular hymns can be determined to be devoted to the particular deities. It is also possible to show

from many of these hymns that to the Rishi each God is the Supreme Himself and none other We also learn from the hymns that the mutuality of nature and mutuality of birth of the various Gods who are charged with Cosmic functions whether in the microcosm or the macrocosm, are perceived and revealed by the Rishis Passages from the Rig Veda point unmistakably, again and again, to the One Great Soul—signified by Surya, whose forms and personalities, parts and limbs are the many Gods assuming the appellations appropriate to their character and function—the Gods mentioned in the the Vedas Hence if we are to achieve our supreme object with the help of the Veda, it is necessary that the Riks are accepted as the authentic speech and studied, both word and meaning, following the tradition of the Rishis, according to the context Even though there is no mutual conflict among the many aforesaid theories drawn from the hymns, yet we do not think any effort is called for towards their reconciliation What does it matter, indeed, if there be no elimination of difference or a reconciliation among them? This treasury of Mantras is to be approached with devotion, knowledge, *tapas*, and adored

This is no work like a Sutra treatise with exegesis and similar writings which are a battle-field for pros and cons, argument and counter-argument The Mantras of the Rig Veda are in fact a veritable treasure of the (recorded) revelations vouchsafed to the most ancient Rishis Here is a priceless trove of gems of truths of the Spirit, of the Gods and many of an occult character The Veda is a literary record of uncommon realisations, of divine revelation and inspiration, of our forefathers, Vasishtha, Vamadeva and others who in the course of their inner discipline—Yoga —got at many truths in the mystic path, truths beyond the grasp of the sense but attainable by extraordinary means of

self-discipline, truths of the vaster worlds of existence beyond the ken of the physical eye, truths of the Gods who are the functionaries in those worlds, their Powers, Shaktis, as also those who are Shaktis in their own right And who knows what other secrets lie embedded in this most ancient collection of Hymns—the Rig Veda! "By Tapas is its shore to be reached, indeed, by Tapas, is its shore to be reached"

SECTION FOUR

We have still to say this much concerning the subject of the Deities in the Veda

Such are the Mantras in the Rik Samhita in many places that they hardly make any consistent meaning unless interpreted in the inner sense, and read in the gross external sense there is only incoherence The other point to be noted is that though the moderns, following the western line of research, adopt Sayana's method of interpretation in the outer sense, they do not adhere to him always, particularly when he follows the ancient Indian tradition regarding the Deities This is a feature to be noted regarding the Gods Our ancients believed that the Gods presided over their respective worlds or over their principles with self-regard for them When they praise the Surya, the Sun God, it is the Person who presides over the solar body or who dwells in it that is adored Similarly praise of Agni and others means the praise of Deities presiding over Fire etc But the moderns would oppose this position. They accepted only the physical forms, in external Nature, of Agni, Vayu, Indra, Surya and others but rejected the presiding, indwelling and self-regarding aspects (of Agni, Surya and others) This is the reason in their opinion, the primitive poets of the Veda were simply indulging in their fancy when they ascribed divinity to physical objects We, however, adherents of the esoteric interpretation, accept the truth of Agni presiding over Earth and so on even while recognising the symbolic character of exterior objects In the exposition of the hymns according to this esoteric

the meaning *vayam* we, *tamasah* from darkness, from sin, *pari* above, springing up, *ut uttaram* risen and excellent, *jyotih* light, *paśyantah* beholding, *devatra* among Gods, *devam* shining, *sūryam* the sun, *uttamam jyotih* the excellent light, *aganma* we have attained This is the common meaning Sayana quotes from the Brahmanas in explaining that the word *tamas* signifies sin In that case, the Sun cannot be the sun of the physical world Sayana himself, commenting on the fourth quarter, says that seer Praskanva speaks of conscious union, *sāyujyam*, with the Sun In this Rik, then, there is an unmistakable mention of the supreme Light that transcends the senses and signified by the word Surya, Sun It is also to be noted that here in this Mantra, whatever the interpretation, the Sun referred to is not simply the physical sun of our system and this is clear.

We have instanced two Riks—one devoted to Vishnu as Surya, the Sun and the other to the Sun-God as the highest Light—to show how the theory that the Sun and the other Gods are really nothing but phenomena of Nature, holds no water Now we shall take up some Riks in praise of Indra It is held that Indra, the king of the Gods ruling over the triple world, stands above the region of the clouds, deals with his thunderbolt a death-blow to the cloud known as Vritra and releases the waters There are certainly Riks which, when torn from the context, go to support such views, but they do not, in most places, cohere in sense But if we follow the inner sense a happy harmony of sense leaps to the eye For instance, in the Rik, "Far is that Name secret by which worlds in fear called to thee, with faces downcast, for strength" (X 55 1). Here addressing Indra, the Rishi says Far is that secret Name of thee by which the Heaven and the Earth called to thee. Or the following Rik "Great is that secret Name longed for by many by which thou madest what was and what

shall be" The import is clear "The secret name is Great, the name that is aspired to by the worlds and is at once the means by which you created all that has been and shall create all that is to be" To take up another Rik from the Atreya Mandala "His strong and secret abode I have seen, desiring him who founds, I got at (his abode), I asked of others, they said, 'being men of leading, awakened, let us attain to Indra'" (V 30 2) The seer of this Mantra is Rishi Babhru and this is its import "I have seen the firm and secret abode of Indra Desiring him who establishes (founds) thoroughly I attained his station How? First I asked other wise persons. They told me, 'Leaders that we are, being awakened, we shall attain to Indra'" It is again the same secret, the secret in the two Mantras mentioned above is the *Name*, here it is the *abode* And where is this abode or name— a little above the region of the clouds or higher than that? The Rik is unequivocal in stating that the attainment to Indra comes to him who is awakened and longs for Indra Here Indra is described as the *nidhātā*, he who founds thoroughly Is he any fanciful God living somewhere in the sky? Does the word *bubudhāna*, awakening, signify simply the waking from ordinary sleep on the part of the Rishis?

Now about Maruts Let us concede they are storm-gods Even though the Maruts, brothers of Indra, the leader of the storm-gods, may not be the leading deities like Indra, even though their external functions are generally noted and therefore the Mantras devoted to them substantiate doubtless the external interpretation, to gross sight, yet the Mantras do reveal the inner functionings of the Maruts, the protection they give from sin and their veiled forms etc. Rishi Agastya prays to the Maruts to be saved from sin—*aghāt rakṣata* If the Rishi appeases the Maruts—the material phenomena, the storms—by his praise, his dwelling-places and other

possessions may be rendered safe from the attack of furious storms But if they be simply the natural phenomena how is it possible for them to be instinct with conscious activity and inner functioning that eliminates sin? Here is a Rik of Vasishtha "Here, here, ye of self-grown strength, seers with skin of Sun's splendour, O Maruts, I dedicate to you this sacrifice" (VII 59 11) The Rishi says 'Oh you Maruts, you gods are *svatavasah*, grown of your own strength, *kavayah*, seers, *sūrya-tvacah* the splendour of the Sun itself is your covering and protective skin, to you, such as these, I dedicate today the Sacrifice ' Now how could these seers—those who look beyond the past and present and as such endowed with consciousness, be mere natural phenomena of storms, entities without consciousness? From the Rik quoted earlier (Section II), "He is a sage, the illumined thinker, *dhīra*, who knows these mysteries whom the mighty Prishni bore in her udder" (VII 56 4), it should be clear that the mysteries of the Maruts can be known only by the enlightened sage with the subtle sight

Now about Soma There is no doubt whatever that the particular creeper of this name is simply the outer form It is also clear from certain Riks that it is a symbolic plant in the sacrifice, standing for the God of the current of conscious delight in the inner context Read in the outer sense most of the Riks hardly make coherent meaning Soma is mentioned among the *kalpa-osadhis*, elixirs for longevity etc in the Ayurveda Modern imaginative minds in their flights of fancy assume that the seers intoxicated with the Soma drink, go on to laud the glory of Soma Twentyfour varieties of Soma plant are mentioned in the section on Chikitsa Sthana of the Sushruta Samhita (Ch 29) But nowhere there is the intoxicating property eulogised It is indeed astonishing that the Rishis desiring the intoxication of the drink should have praised Soma by means of hundreds of

Riks, while in fact the creeper was only a symbolic form It is only in the inner sense that the Soma Mantras make coherent sense, in the Rik, "O thou, all-seeing, the illumining rays of thee who art the lord encompass all the abodes, Soma, with thy natural powers thou pervadest (the all) and flowest, thou art the King and lord of the whole world" (IX 86 5) How is it possible to explain the Rik if Soma is just a creeper? Let the thoughtful reader answer This is the meaning of the Rik *viśvacaksah*, all seeing! *Soma* O Soma, *prabhoh* of one who has mastery, *te* thy, *rbhvasah* vast seeing, *ketavah* illumining rays, *viśvā* all, *dhāmāni* abodes or lights, the abodes of Gods, *pariyanti* encompass, illumine O Soma, *vyānaśih*, Thou who pervadest, *dharmabhih* with the powers that hold and sustain, with the drippings of Ananda known as Rasa, *pavase* thou flowest *Viśvasya bhuvanasya*, of the whole world, *patih* the lord, *rājasi* thou art the king We arrive at this meaning following the commentary of Sayana himself. If what has been said is not enough to dispel doubts on the subject of Soma, there is another Rik in the tenth Mandala which should set all doubt at rest, "When they crush the herb, one thinks that he has drunk the Soma, but no one ever tastes him whom the Brahmans know to be the Soma" (X 85 3) This Rik decides the real nature of Soma It declares that commonly all drink the juice obtained by squeezing the Soma creeper, but rare is he who partakes of what is known as the real Soma to the wise—this is the purport of the Rik

Then Ushas Ushas is rightly identified with Dawn in the ordinary outward interpretation, but its truth is to be found only in the inner sense, there is no doubt whatever The goddess of solar radiance manifests herself in advance before the rise of the Sun, which symbolises the rise or the beginning of the realisation of the Sun of Truth hymned in Vedas as the supernal Light. That is why the Riks describe

her as *ṛtāvarī*, full of Truth, *sūnṛtā*, speaking sweet the word of Truth "Following the course of the Ray of Truth, bestow on us happy, happy knowledge-will" (I 123 13) Addressing in these terms, the Rishi prays to Ushas following the course of the Truth for the Gift to him of the firm and most felicitous knowledge-will How can the physical dawn make such gift? Similarly other Gods like Mitra, Varuna, Ashvins and others whose identities are uncertain in the external interpretation, reveal themselves in a penetrating study of the purport of their respective Mantras, as well-defined Gods in the context of the inner sense

There is another question to be looked into. We have said before that the Gods are Names, limbs and personalities of the One Supreme Godhead A doubt may arise whether the hymns themselves support this conclusion or whether it is based on exegesis of latter-day exponents of the Upanishadic teachings The moderns hold all over the Rig Veda the Gods are spoken of as many, it is only in the Upanishad that the One Truth, Brahman the One-without-a-second, is established Even if the Rishis appear to know, at times, the One Supreme Godhead, that is only in later Mantras, particularly in the tenth Mandala We would reply that is not a fact Mantras can be cited from many Mandalas in the Rig Veda wherein Agni or Indra or any other God is adored as the direct and immediate form of that One That One, the One Existent, the supreme Light —thus is known the Supreme Truth designated by the term Surya, and we learn that it is on account of the multiplicity of its functions that there are so many Gods different in personality and Name First there is the oft-quoted famous Rik of Dirghatamas beginning with 'Indra and Mitra'

"The One Existent the illumined ones call variously, *ekam sat viprāh bahudhā vadanti*" (I 164 46) The essence of the matter is given out in this third line of the Mantra.

In a hymn of twenty-two Riks of the Vaishwamitra Mandala (RV III 55) each Rik ends with the words, '*mahad devānām asuratvam ekam*', the Great (powerful) Might of the Gods is One (the Great One) *Asuratva*, the might, the great treasure of the Gods is spoken of as One Elsewhere, (III 54 8), the Rik reads " The All One has become what moves, what flies, all that is manifold " This is the fourth line of the Rik The purport of the Rik is the Heaven and Earth bring into creation all beings and sustain them distinctly and separately, and even though they bear all the Gods they are not wearied of the load That is so because that which is the moving and the unmoving, that which desires the creation, itself becomes what moves, what flies and what comes to be in manifold form In the hymns of Vamadeva, we find the expression *vapusāmidekam* (IV 7 9) —the One of the embodied (Gods) Again in the Fifth Mandala we find the Rik *vapusām apaśyam* (V 62 1)—that One, the greatest of the embodied Gods, I saw The verse has been explained in the Third Section already Or another Rik "An immortal Light set inward for seeing, a swiftest mind within in men that walk on the way All the Gods with a single mind, a common Intuition, move aright in their divergent paths toward the One Will "* (VI 9 5) In this Rik (addressed to Agni) also mention is made of the Immortal, firmly set, Light, set within for seeing of the One Will towards which all the Gods move in their respective ways Vasishtha says "That One, thy birth, was there when Agastya brought Thee here" (VIII 33 10) Again, in the last Book, it is plainly stated "Where they regard the only One beyond the seven Rishis" (X 82 2) In the same hymn (Rik 6) "In the navel of the unborn the One was placed and there in

*In this Section translations of Riks marked with an asterisk are by Sri Aurobindo

that One all the worlds abide" (X 82 6) All the worlds are set within the navel of the One without birth Again (in X. 114 5) "The One existent, beautiful of plumage, the illumined seers by their words formulate in many ways (or forms)" We have given enough instances from many Mandalas, not only from the tenth, to show how That One, the one Supreme Truth, God of the Gods, is lauded in the Rig Veda, covertly or openly A study of the hymns to Indra, Soma and other Gods—not only to Agni—bearing this truth in mind would convince that the One Existent is all the Gods, each of whom renders in his own way help to man, the sacrificer, and leads him to that supreme One, the Light, the Immortal Truth

We shall take up a few Riks describing that One, the Supreme Light, as the many Gods In addressing the Marut Gods, Rishi Kanva Sobhari says "Whose Name, resplendent, One alone, widely extended like a sea, for the joy of many like the enduring strength of ancestral heritage" (VIII 20 13) The Rik purports to say that the One Name of the Maruts, resplendent and wide-extended like the ocean, is there for the enjoyment of many, like an ancestral heritage. This also shows the One basis of the Maruts, and the helpfulness of the many Gods to the sacrificers or to the Creation In the Valakhilya Hymns (VIII 58 2) we find it plainly stated "That One has become all this" Verses 4 and 5 in VIII 100 read 'O singer, look, here I.. the One seated on the summit of Heaven' Here Indra addresses seer Nema who is overcome with doubt regarding the existence of Indra 'O singer, I am, I, by my greatness, surpass all that is born, the followers of Truth increase me, the espousers of Truth ascend and approach me, but I, the One, am seated on the summit of Heaven' Another hymn reads "The one son born of the three, the conquering, ruddy treasure, they send, the Immortals unassailed look over the happy places (planes)

of mortals " (VIII 101 6) Here, the Light, born in the Yajamana as the great gift of the workings of the Gods, the one Light is described as the offspring of the three mothers "Held by the seven thought-powers he pleases the unharming rivers who increase the One Eye " (IX 9 4) He (Soma), held by the thought-powers of the seven planes of existence, delighted the streams of consciousness, and these *rivers* nourished the all-seeing flame known as the *One Eye* of the Universe "The Might of the great Deva is the great one" (X 55 4)—these words echo the verse quoted earlier, *mahad devānām asuratvam ekam*, the powerful Might of the Gods is the Great One

Thus the Mantras themselves reveal the common origin, common self and common object of the Gods The differentiation among the Gods is the differentiation of Name, function and personality That is why the ancients comprehended the characteristic marks of the Gods from the Mantras and described them Even the weapons, vehicles and hues indicate the particular deities This truth is known from the 29th hymn of the Eighth Book The vehicles are dealt with in the Nirukta-Nighantu (I 15) Similarly the characteristic marks of the deities are to be found in the hymns themselves

We have to state this much though it is undoubtedly true that the activities of the Gods have their roots above and start from the plane Beyond, yet it is a fact to be noted that their importance, direct help or distinct benevolence depends upon the state of progress of the Yajamana in the inner path upwards to the heaven, in the journey signified by the term *adhvara*, sacrifice The Universe itself, inner and outer, is the field of activity for the Gods Even though their functions are spread out over the whole field from the Foundation above to the Earth below, they vary from step to step according to needs Though particular stations in

the Path are presided over by and form the special sphere of a particular Deity, still that Deity is but one facet of the Supreme Godhead The other deities stand behind or above that Deity supporting it in its functioning It is this truth that is at the basis of the hymns of the Seers where the Yajamana, though lauding many Gods, yet approaches each one as the All-God and according to the context as the distinct one for the purpose at hand Need it be added that to the Seer, these Gods are realities, not fanciful?

And this is to be noted as the inner sacrifice proceeds, the Yajamana comes into relation with Agni and other Gods presiding over their respective places This relation is seen in the Veda to be of many kinds—of father and son, of friendship etc Another interesting feature is that the very God who is the protector, the father, the adored, is born in the Yajamana as the son That is how all the Gods who are born first in the Cosmos for its governance obtain a second birth in the Yajamana Hence it is meet that the Gods are called *dvi-janmānah*, the twice-born How and whence does the second birth of the Gods take place in the Yajamana? Here is the answer The Heaven is the head of the creation which has set out from the Supreme's Home Beyond the heaven, the Earth is the feet and the lower terminus of the Cosmic creation Between the Heaven and the Earth, as between the summit and the base of a mountain, there are many steps like the plateaus of a mountain As the Yajamana ripens in his realisations the Gods presiding over these stations take birth in him, by first pouring into him their own riches for his uplift The chief among these is Agni, the first born Hence we shall enquire into his nature and function For when that is done, it will be easy to follow the truth of the other Gods Our enquiry shall proceed in this matter on the basis of the Mantras themselves

Who is this Agni, the God who is awakened and adored by the Rishis? Surely it cannot be the elemental fire, the third among the five elements being inanimate, and because though Agni may be the Deity with self-regard for the principle of heat, it is only the external symbol The God without whom "the immortals are not happy", cannot be the fire produced from the *aranis*, tinders, in the external ceremonial rite "The immortals rejoice not without thee" says the Rik He is frequently lauded in the Vedas as the God who is the Seer-Will, one whose knowledge is that of the Seer into the Beyond Many are the celebrated Riks in the Rik Samhita describing him as the repository of the mysteries of Sacrifice, as one in whom all the immortals rejoice He is the face as well as the mouth of the Gods He conveys to the Gods all that is offered by the Yajamana, sacrificer A leader in front of the Gods he approaches the Yajamana to accept the oblation (offering) Accepting the oblation, offerings and adorations, he causes the Gods to relish, he pleases them Therefore he is the messenger of the Gods It is through him alone that the mortal can commune with the immortals He is the leader, the *nara*, the priest, *rtvik*, *hotā*, of the sacrifice Executing the sacrifice he calls upon the Gods to accept the offerings of things made by the Yajamana Thus he is the first of all the Gods to be born in man this is his second birth to which we have referred before He is the *kratu*, Will, the knowledge-Will of the Divine in man functioning as the intelligent Will with the determination "This is so, not otherwise" And when like the sacrificial fire produced by the friction of tinders, *aranis*, such a Will (the Divine Will) is awakened in the altar of the heart of man by the grace of the Universal Father Heaven and Mother Earth, he rises as one arisen from sleep, and grows heavenward step by step, fed by the self-offerings of the sacrificer. This is Agni, the divine Flame

in the heart, whose original home is the great Heaven but who is born in man, immortal in the mortal At his birth he is fostered by the seven sisters He is described as the Child of the Seven Mothers who is nourished and supported by the Waters, the seven Rivers These are figures, it must be understood, of the energies of the seven Cosmic principles, governing the seven planes of existence Thus the energies of Knowledge and Power on the seven planes of existence, governed by their seven principles, it must be grasped, are there contained in Agni And that is why when offerings like cooked rice etc are made they reach all the seven planes of being, their shares of it serverally, it is to signify this fact that Agni is said to have seven flames, seven tongues Thus when the offerings of the Yajamana are reached to the seven planes of his being, they are severally ready to receive him on their respective levels and the birth of the immortal Gods of these planes in the Yajamana, the mortal, is rendered possible

Many are the names by which Agni is addressed in the Veda He is described as lodged in the secret heart denoted by the word *guhā*, cave We shall illustrate and explain some of the Riks conveying (containing) descriptive attributes which throw light on the character and function of Agni and show how Agni himself came to be the celebrated Skanda Kumara of the Puranas From the very beginning of time the Rishis have had a firm conviction that Agni is the Divine Truth (in truth the God himself), not fanciful, not merely physical or sacrificial, but the God immortal in the mortals The solar powers of the sublime Truth having attained Rishihood and typified by the Bhrigus are said to have brought down, from the heaven, and placed Agni in men like a lovely (friendly) treasure For what purpose? For man to attain the divine birth—so they sing Says Rahugana 'The Bhrigus placed thee, Agni, in the

men blissful friend for the Divine birth" (I 58 4) There are a number of Riks of this kind and they would make no coherent meaning if we do not accept that the Rishis had known at least some truths of the inner universe "This our sacrifice, O knower of all births, set among Immortals, be pleased to accept our offerings" (III 21 1) The Sacrificer, the Rishi prays O Agni, thou knower of all that is born Do thou set our sacrifice among Gods, the Immortals, be pleased to convey these offerings to them "This seer-poet, *kavi*, intensely Conscious, the Immortal in the mortals is established among the unseeing, *akavi*" (VII 4 4) This Mantra of Vasishtha clearly says that this Agni, the seer into the beyond, is established among *akavis*, the unseeing, who are not *kavis* the sightless, the Immortal among the mortals Or, "Thou art great, the supreme Intuition of the pilgrim-sacrifice, without thee the Immortals are not joyous" (VII 11 1) Here Vasishtha again says that Agni is endowed with a supreme knowledge regarding the Sacrifice which is really a journey on the Path to the Heaven and without him the Gods rejoice not "To Agni, knower of all births, Son of Force (for the gift of desirable things) who becomes twofold, the Immortal in the mortals, (the most delightful in the People)" (VIII 71 11) He is said to be twofold because though divine in himself he is the Immortal among the mortals "I saw the greatnesses of this great Immortal in the mortals that are the peoples" (X 79 1). This Rik of seer Sowchika says I have seen among the mortals the greatness of the Great Immortal Agni There is a clear Rik in the hymns of the Atris "Agni shines out in the Gods Agni enters into the mortals, Agni is the carrier of our offering Serve Agni with all your thoughts"* (V 25 4) In the same Mandala (11 2) it is said that Agni, the supreme Intuition of the Sacrifice, the representative Priest, seated in the same chariot, along with Indra and

other Gods, comes to the seat made up of the pile of sacred grass "He who in mortals Immortal possessed of the Truth" of Rahugana (I 77 1), "The Universal Life, the Immortal in mortals" (VI 4 2), "He Immortal among the mortals, a mind of Knowledge" (VI 5 5), "Approach and set the Immortal with your words" (VI 15 6)—these Riks of Bharadwaja celebrate Agni as the Immortal among the mortals

If, then, the immortal Agni is there in us, he must be somewhere hidden in some secret place The seer calls this secret inner place, the heart, *hrt*, indicated by the figure of the cave, *guhā* This cave, the dwelling place of Agni is hymned in numerous Riks Here are excerpts from the hymns of Parashara, Vishvamitra and Vamadeva

"He hides himself like a thief with the cow of Vision in the secret cavern He takes to himself our adoration and thither he carries it" (I 65 1) *

"Seated in the cave holding all strengths in his arms, Agni bears all the gods in his Power Leaders of men, upholders of intelligence, attain to him there in the cavern chanting the words carved out of the heart" (I 67 2)

"O Fire, thou art Universal life, enter into the secrecies of secrecies" (I 67 3) *

"He who has perceived Him when He is in the secret cave" (I 67 4) *

"Abiding in the secret cave and rich with many lights" (IV 7 6)

"Moving in the cave with felicitous sisters" (III 1. 9).

Riks of this kind declare the cave, the secret heart, as the dwelling place of Agni

Agni is always associated with the septette because the seven principles of Existence are set in this Immortal Being, power, light, bliss are all described as being sevenfold in principle and hence Agni's connection with

the sevenfold principle is mentioned in various contexts

"The seven rays are extended in this leader of sacrifice" (II 5 2)

"In house and house founding the seven ecstasies the Fire took its session as a priest of the Call strong for sacrifice" (V 1 5) *

"For me, howso small, impart not the heavy burden of this thought, O purifying Fire, uphold with violence this vast, profound and mighty sevenfold plane" (IV 5 6)

The unbearable burden of the seven Planes is beyond me to hold Hence, O Agni, give me not this heavy burden of thought This is the purport Trita sings

"He, Agni, Knower of Honey, desiring the seven Sisters flushing red, raised them, for seeing blissfully" (X 5 5)

Or elsewhere,

"The Immortal going about the seven abodes" (X 122 3)

We would also recall a passage from the Shukla Yajur Veda quoted by Yaska "In this body are established the seven Rishis " Thus everywhere we hear of septettes, seven hills, seven rivers, seven Rishis, seven sisters, seven stations or places As explained earlier, these are figures of the gradations of Planes of the sevenfold (seven-principled) Existence with their corresponding Knowledge, Power, Light or the presiding deities and must be so understood according to the context

Now in our enquiry into the character of Agni we must consider the nature of these Waters because of the important context What are these Waters or Rivers that are sung as sevenfold in the hymns of the Veda? They are the streams of the Truth, floods of the Higher Consciousness, carrying the radiances of the Superconscient According to the school of outward (naturalistic) interpretation they are released by Indra, the lord of the Gods, by slaying with his thunderbolt the demon Vritra, their coverer But, it is

to be noted, the Asura who obstructs the entry of the Truth-powers into the Earth-consciousness has for his outer symbol the cloud named Vritra The hymns of Vasishtha, Vamadeva, especially VII 49 and IV 58 make it clear that the ocean is the image of the Infinite and Eternal Existence, the waters are the flowing streams of Consciousness and the seven rivers are the powers rich with radiance that create and sustain the Existence in all its seven planes This symbolic truth would get clear beyond doubt from a study of the import of the first hymn of Vishvamitra to Agni We shall state in brief the main points in the hymn

The Gods beheld Agni (in the Waters) The seven mighty ones increased in him He became full of felicity White in birth, he is ruddy or pink when he has grown They loved and laboured about him, the Mares around the newborn child Wearing light as his robe all about the life of the waters, he formed in himself glories vast and without any deficiency Here the eternal and ever-young goddesses from one womb held the one child, they are the seven Words Spread out were masses of him in universal forms in the womb of the clarity, in the flowings of the sweetnesses, here the fostering rivers (cows) themselves stood nourishing The two mothers of this accomplishing God became vast and harmonised He discovered at his birth the source of abundance of his Father and he loosed forth wide his streams and wide his rivers One, he fed upon his many mothers in their increasing In the Vast Truth he accepted the home made for him by the undivided Sisters . From him dwelling in his vast secret seat within the shoreless Vast they milked out immortality

This is the substance in part of the hymn of Vishvamitra

We shall explain the symbolic meaning, using the words of the Riks then and there These seven (rivers) are the sevenfold Divine Waters of Truth The Divine Waters

brought Agni from the High above to set him here This Agni, a divine secret, is set in plants on the earth, he is to be manifested by the pressure (friction) of the two tinders of heaven and earth Hence he is called the child of the Heaven and Earth, and the Consciousness of the Pure Mind of Heaven is itself called the *dyauh* The waking consciousness of the physical mind is symbolised by the Earth And it is by the strength of the interaction of these two that man has to achieve with effort that secret thing called—Agni In the Divine Waters he is found visible, easily born in all his strength, knowledge and enjoyment and easily approached White in birth he grows ruddy in his action when he increases At his very birth the Gods give him splendour, force and body The seven great rivers (Cows) nourish him The rivers usually named *dhenavah*, fostering Cows, are here described as Horses This is the reason in the Veda the Cow (termed *dhenu*) is the symbol of the power of knowledge, while the Horse is the symbol of form of action Here Horse is the dynamic force of Life, the *dhenavah*, Waters labouring over Agni on earth, in his birth (and sustained) become the waters of the vital *dynamis* And this Prana—the life-force—breathes, acts, desires, and enjoys Agni himself begins first as the material heat, then becomes life-force, Prana and in the end becomes heavenly Fire The sevenfold waters thus rise upwards and become the Pure luminous Mind, the Mighty Ones of Heaven They all take their rise and flow from the highest, the One Truth-Consciousness The seven Words are the fundamental creative expressions of the Supreme Lord The Father of all things is the Lord and Male, he is hidden in the secret source of things, that is the supreme (plane of) consciousness Agni with his companion-gods and with the sevenfold Waters ascends to that plane This ascent to Heaven by Agni in us, mortals, the Sacrificers,

is effected without leaving the existence which is the field of the waking state indicated by the term Earth By this ascent Agni finds the source of the honeyed plenty of the Father of things and collecting them pours them out into our lives He bears and himself becomes the Son That is why he is the eternal Youth—Kumara, pure Light, pure Male, Immortal in the mortals, is perfected as the one Soul in man revealed in its universality The Seer-Will, the Divine child, the Son of God—his birth here, growth, nourishment by the Waters, the rivers that are Waters, the Cows, they again are the Mares—all these do not make coherent sense unless read in their secret symbolic meaning. To construe these without admitting the symbolic imagery would involve us in utter fanciful imagination or lead us to impute incoherent prattles to the seers of the Mantras Such symbols with their inner meaning unveiled of their own accord, are to be seen in other hymns also Can there be doubt that Vamadeva's hymn (IV 58) brings into the open the secret of the Veda? From passages such as, "The name of *ghrta* that is secret", "Tongue of the Gods, navel of immortality", "These from heart-ocean", "Streams of clarity, *ghrta* . rivers like cows purified by the Mind in the inner Heart", "Auspicious maidens Agni", "Thy Home the entire universe " and "In the inner Ocean, in the life-span in the Heart" etc we see beyond doubt that *ghrta,* honey, Cow, Waters, Maidens, Heart, inner Ocean, etc reveal their great symbolic significances, of their own accord Some of these symbolic images are clearly seen to be preserved in the Puranas When Vishnu is said to sleep on the folds of the snake *Ananta* upon the ocean of sweet milk, *Ananta* is clearly seen to be not the common serpent, nor the milk the material sweet milk, nor the ocean an expanse of the milky liquid The symbolic meaning is that the All-pervading Vishnu rests on the coils of the Infinite

in the blissful ocean of Eternal Existence It may be said that the authors of the Puranas were priests, gross minds who knew not even the truth of the solar and lunar eclipse, how could they be in the know of profound verities? They mean only the usual physical serpent and material ocean of real milk and it is we who read into them the symbolic meaning We would point out that there is no necessity for us to imagine so These poets themselves have imprinted the symbolic thought by means of figures and words and made known impenetrable truths for the benefit of all Note, those words are Vishnu means all-pervading, the serpent Sesha is *Ananta*, infinite, sweet milk a symbol of Bliss and the Ocean, immensity of the Eternal Existence

The Agni who is lauded in the Vedas as the Son, Kumara, is the same who in Purana is called Skanda, the Child of Agni All the circumstances mentioned in the Puranic accounts of the Kumara narrative are to be seen in the symbolic language of the Veda Though the Puranas differ in many places in details of narrative, still all of them give essentially the same account of the story and truth of Kumara A perusal of the Mahabharata would remove all doubt whatever and show how the details in the description of the birth of Skanda given in the narrative of Angiras in Vanaparva are in fact bodily taken from the Vedas In spite of the difference in language the Mahabharata uses at times the very Vedic words and brings out generally the significances found in the Veda In the Veda it is Kumara, the Child of Agni who has arrived from his own Home of his Father, from the Beyond, in the Mahabharata and the Purana it is the effulgence spilt from Mahadeva, the Skanda, Subramanya, the Kumara In the Veda he is born in the plants, in the Puranas he is born in the wood of *śara* weeds, fostered by the Cows (in the Vedas) in the Purana he is given milk by (the fostering Lights of) Krittikas The Veda

mentions seven Cows or Mares, mothers or sisters The Purana does only six mothers leaving one mother, the Highest plane of being

In the Mahabharata it is the reading that Indra stands on the summit of the Manasa Hill waiting for the arrival of Agni,—"going to the Manasa Hill and contemplating deeply upon this subject" (Vanaparva 222) It is also mentioned that the Cows, Rivers are the fostering mothers of Agni "These rivers are renowned as the Mothers of the abodes of Fire" (221 26)

Thus when we look closely into the narrative of the birth of Skanda we do find without doubt that the symbolic imagery of the Vedas is at the basis of the Puranic account. The Mahabharata makes it clear beyond question, in a line based on the Vedas, that Skanda is Agni himself It says unambiguously that the Agni, *Wonderful*, *adbhuta*, described in the Veda is Skanda himself "The greatness of *adbhuta* as sung in the Vedas, (I shall tell you)" (221 30) Many are the Agnis spoken of in the legend of the Angirasas And of these, Agni the Wonderful, *adbhuta*, is indeed described in the Veda If Agni is called *adbhuta* in the Vedas then it is possible to say that the author of the Mahabharata, on the strength of the knowledge of the meaning of the Vedic Hymns has placed the account of Skanda (who is the same as) Agni called *adbhuta*, in the story after the manner of the Puranas But the name *adbhuta* is not known to be a signification of Agni just as we know Agni as Purohita—placed in front at the sacrifice, or Hota, priest of the Call, or the mouth or messenger of the Gods, the Commander, the seven-tongued etc Hence this our enquiry The term *adbhuta* is seen to be used more than twenty-five times in the Rig Veda, in four other places it is part of a compound word e g *adbhutainasah* Let us first determine the connotation of the term *adbhuta* *Adbhuta* in the Veda,

as in classical Sanskrit, undeniably means *Wonderful* But it is also used in the sense of *mahat*, the great, according to Sayana's commentary also And it is this *great* supreme that becomes the *adbhuta*, the wonderful The same figure is reflected in the line of the Upanishad "As the Wonderful does one behold it" In the Upanishads the word Brahman following the root significance *brh* to grow, comes to mean the Great, *Mahat*, the Purusha in the Upanishad is thus described as *mahato mahīyān*, greater than the Great In lauding Agni as *adbhuta*, the Vedic hymn says the Supreme Light, the Father himself has become the son, Kumara Though at times Sayana follows the extravagant word-derivation of the Nirukta in explaining *adbhuta* as what never was (*na bhūta abhūta adbhuta*) usually he explains it as wonderful, great Let us first consider the word *adbhuta* as part of a compound and then take up the word itself as used to denote Agni

The word *adbhuta-enasah* occurs in the Rig Veda twice, once as an adjective of the Maruts and once that of the Adityas Sayana explains it as the Maruts in whom there is no sin, *na bhūtam enah pāpam esu te marutah* This is hardly straight To take it as those whose sins are wonderful is more appropriate Why? The Maruts are known in the Veda as violent in their action and in the common mind violence is sin (lit doers of violence are sinful) But the actions of the Maruts though they are violent are not of the ordinary kind, they are wonderful It is to denote this that *adbhuta-pāpāh* is used The purport is that there is no sin for them as there is for mortals like us Be it noted that the import of Sayana's explanation is well arrived at by taking *adbhuta* to mean the wonderful, there is no need for arbitrary derivation, nor is there injury to the enrichment of the import All the occasions where the appellation *adbhuta* for Agni is used in the Rig Veda are to be

examined to show that the word is generally used as an epithet of Agni Even if in places it is found to be used in reference to other deities e g Soma or Indra, still it is to be noted that attributes signifying Agni are used there We shall show this later on We shall leave aside contexts where the word is used merely in the sense of wonderful and take up only those where it is applied only to the Godhead, Devata

"It is not now, nor is it tomorrow Who knoweth that which is Supreme and *Wonderful* "* (I 170 1) Here the supreme is pointed out

"He is the Will, he is the strength, he is the effector of perfection, even as Mitra he becomes the charioteer of the Supreme"* (I 77 3) Here Agni is described as the charioteer of the Wonderful, the Great Being (Supreme Being)

"The Lord of the assembly, the *Wonderful*, the lovable friend of Indra" (I 18 6) Agni the Wonderful is indeed dear to Indra

"The bright, the purifying, the *Wonderful*, sprinkles the sacrificer with honey" (I 142 3)—thus Dirghatamas lauds Agni

"God among Gods, Thou art friend, the *Wonderful*" (I 94 13) Here also Agni is the *adbhuta*, wonderful

"The King of the peoples, the *Wonderful*, this Agni who presides over the Laws, I adore may he give ear" (VIII 43 24) It is clear that Agni is the *adbhuta*

"O Flame, Thou Supreme and *Wonderful*, it is thou who by force becomest in us the greatness of these discerning powers"* (V 10 2)

"Thou art the true in being, the Transcendent and *Wonderful* who gives to man the luminous plenitude"* (V 23 2) Here it is Agni the *Wonderful* that is addressed

"This is the eater of the Tree for whom is poured the running butter of the Light, this is the desirable, the ancient

priest of the Call, the *Wonderful*, the Son of Force"* (II 7 6) Here the deity is none other than Agni

"The *Wonderful*, the Friend propped up Earth and Heaven"* (VI 8 3) It is again Agni that is signified

"And now, O *Wonderful*, well pleased in him who has cast to thee the offering"* (VI 15 2), it is Agni that is addressed.

"When the worshipper following the Law and in season holds to his words of prayer he (Indra) is called the Bright, the Purifier, the *Wonderful*" (VIII 13 9) This is a Mantra addressed to Indra Here also the deity is lauded with attributes of Agni, Bright, Purifier, Wonderful—these attributes that are used here are those of Agni

"O Soma, like a king of auspicious deeds, thou enterest the hymns of praise, purifier, bearer, O *Wonderful* (or Mighty)" (IX 20 5) Here the deity is Soma In the invocation "O Vahni (the bearer)" "Wonderful" are used

"A mighty Ruler art Thou, Destroyer of enemies, *Wonderful*" (X 152 1) Here, only once, is Indra spoken of as wonderful, but without any attributes of Agni

"Whoever serves him with offerings rich in clarity (lit *ghrta*, clarified butter) widely active, *adbhuta*, *Wonderful*" (II 26 4) The deity is Brahmanaspati, only once is this attribute *wonderful* used of him Only once in V 66 4 are Mitra and Varuna spoken of as wonderful Again once in V 70 4, *adbhuta* as part of a compound word refers to Mitra and Varuna *adbhutakratū* Similarly as part of a compound *adbhutakratum* it applies to Agni (VIII 23 8) We have already referr d to the adjective *adbhuta-enasam*, applying to the Maruts There is another place (VIII 61 7) *asti devāh* etc "The Gods, Sons of Aditi, *ādityāh adbhuta-enasah* of *Wonderful* sin"

We have examined all the places in the Rig Veda where the word *adbhuta* occurs. We have not taken up instances when it is used in the common sense of wonder for the

reason that it is not relevant to our purpose Everywhere the term *adbhuta* denotes the speciality of Agni It is true, as has been pointed out, that at times it is used referring to other deities That however does not detract from the speciality of Agni as distinctively qualified by the word *adbhuta* We thus see that in the Veda *adbhuta* denotes the Higher Light in the form of Agni Since the Supreme One is also the many Gods, the word *adbhuta* may well apply at times to other Gods like Indra and Soma Agni himself is lauded as all the Gods Though the word *adbhuta* is found in places to be applied as an adjective to other deities, it mainly indicates Agni just as in the Vaishwanara Hymns, though the Surya, Sun, is referred to at times it is Agni who is specifically made known by the term Vaishvanara

Setting out to describe "the greatness of Agni, the *adbhuta*, celebrated in the Vedas", the Mahabharata narrates the account of the birth of Skanda in the form of a story This Vedic origin of the legend of Kumara becomes clear on a reading of the Riks already quoted from Vishvamitra's Hymn to Agni We have drawn upon the Mahabharata because though the essential element in the story of Skanda is the same in the Mahabharata and the Puranas, still the former is more helpful in establishing the symbolic character of the Vedic language, by reason of its language and its idea Similar is the Vedic origin of Puranic stories of Vritra etc to be understood Here, however, our subject is confined to Agni, his character, and by a study of the Puranic story of Skanda and its basis, we have confirmed the symbolic character of the language of the Veda

Such is the mass of Riks, the treasury of Mantras that is to be commented upon Though their inner sense is predominant, the Riks are so formed as to serve the purpose of ritual also and in our attempt to grasp their import following the inner sense we must make the resolve not to avoid

the symbolic terms like cow, horse etc It must be noted that though the names of Gods viz Agni, can be explained in terms signifying their respective characteristics, still they cannot be treated as mere names which can bear substitution of synonymous words Existence of Gods like Agni in the external universe in the form of physical fire etc, it must be noted, is merely symbolic The true form and character of the deities are to be perceived by divine or inwardly open eye To say that each God is a limb, quality or power of the One Supreme Godhead (One without-a-second) is not to mean that a God like Agni is only a power, quality, or limb, he is himself the one with quality, with power or the personality All over the Rig Veda the symbolism is one It may be that in these hymns of the seers, at times the richness of ideas is more in abundance, the diction at times more profound or simple, at times direct, word and meaning may vary in their sweetness and profundity, at times there may be profusion of symbols and esoteric meaning, yet to all the seers there is but one aim, one secret, only one system of symbolism That is why there is no difficulty in getting at a knowledge of the secret meaning The symbolic meaning is arrived at in an uniform method We learn from the very opening hymns of Madhuchchandas in the Rig Veda that a knowledge of their symbolism is the door for entering into the secret of the Veda It looks as if the first hymn to Agni is placed there at the commencement to serve as the first step towards an understanding of the Secret of the Veda This will be intelligible, no doubt, in the course of investigation into the meaning of the Mantras The ancients speak of the *Japa*, the inaudible repetition, of the first hymn as holding in itself the fruit of the study of the entire Veda The point in this eulogy (of fruits) is that the seed of the entire knowledge of the secret of the Veda is to be found in this hymn.

The Rig Veda is subdivided in two ways One is into *Astaka* (one-eighth part), *Adhyāya* (chapter), *Varga* (group) and *Rik* (Mantra) This classification is useful for study, to get by heart The other division into *Mandala* (circles), *Anuvāka* (section), and *Sūkta* (hymn) is useful for purposes of practice Practice also is of two kinds the observance of *karma*, rites, and observance of *japa*, inaudible repetition, and allied practices The ritualists, *yājnikas*, call the connection of Mantras with the ritual *viniyoga*, application The *Sūtra-Kāra*, the author of the aphorisms lays down the speical *viniyoga* of the Mantras in the particular acts of ritual and this is of great service to the votaries of Vedic rites However, it must be noted that the entire Veda has a general *viniyoga*, application for purposes of one's own study, *japa* and meditation And this is the most needed for us to whom the secret sense of the Veda is most important The Mantras of the hymns have their general use in practice that aims at a realisation of the particular deities,—practice that is charged with the strength of meditation on the meaning and idea-force of the Mantras and takes the form of Japa, deliberation, constant poring over etc The words of the Mantras have a potency of an uncommon kind, true, but a mere reading of them without putting oneself *en rapport* with the meaning is as wasteful as pouring oblations of clarified butter in the ashes without fire That is why a student who did not know the meaning was derisively referred to by the ancients as a "post bearing a load' Even leading exponents of ritualists (lit of the cult of the supremacy of Vedic rites), authors of aphorisms like Ashvalayana say that the student of the Veda has to turn inwards with a one-pointed mind With this idea in mind, they state "Study of the Veda is indeed *Brahma-yajña*, the worship of the Veda (Brahman is the Veda Mantra, Yajna is worship) One should take to the study of the Veda with as much self-gathe-

rıng as one would brıng to bear (whıle) gazıng aı the meetıng-place of Heaven and Earth ı e horızon, or wıth closed eyes" Thus though ın the study of the Veda ı e worshıp of the Veda, the word ıs prımarıly ımportant, yet ıt ıs perfectly clear that the practıce ıs fruıtful only when the meanıng of the text ıs thought of and medıtated upon May thıs enquıry ınto the meanıng of the hymns be of help to all who aspıre for the rıches of mystıc knowledge of the deıtıes etc and at the the same tıme are ın theır faıth wedded to the creed of Rıtuals, (32) ıs our hope and prayer.

Thus ends the Introductıon to the Commentary on the Rık-Samhıta entıtled Sıddhāñjana, the Mystıc Collyrıum, for the hıdden meanıng of the Veda,
among the works of Kapālı Bhāradvāja son of Vıśveśvara, blessed by the Revered Srı Aurobındo the Teacher of Integral Yoga, and a pupıl of the Revered Vāsıṣṭha Ganapatı Munı blessed by the Revered Maharsı Ramaṇa

CONSPECTUS
OF
THE INTRODUCTION

Section One (Pages 1-47)

[*Pages 1–9*]

Topics of the Introduction in summary verses

[*Pages 1–5*]

At the commencement of the work utterance of Victory to the Sole Self, who is the Lord of All beyond the Darkness, to Him as the Supreme Person who wears the embodiment of word-sound, again to the self-same source of the Veda, the abode of the Riks, the supernal Ether—thus the meaning of utterance of Victory thrice draws to itself the sense of salutation Beginning with meditation on the Light of the feet or the abode of the Revered Sri Aurobindo, the revealer of the secret of the Veda, the writing of the work with the avowed object of opening the secret of the Veda is proposed Different views of the contents of the Veda stated The arrangement and division of the Vedas into two sections, *kāndas*, accepted by those belonging to the conventional socio-religious institutions stated Great regard for Acharya Sayana Madhava among the commentators mentioned.

[*Pages 5–6*]

Sayana's commentary is the great basis for the moderns' search for the history (of ancient India), for Western-

ers who embark upon the task of determining the meaning of the Vedas, their views regarding the Vedas, the Rishis, their socio-religious laws and institutions.

[*Pages 6–9*]

Here, Sri Aurobindo's perception of the secret of the Veda That secret is in the form of symbols through the peculiarity of the Language Then mention is made of the real nature of the Rishi, the Mantra, the Deity the Sacrifice and the Fruit (of sacrifice).

[*Pages 9–12*]

Introduction to the statement of objection raised by some moderns against our proposition of the Esoteric Interpretation of the Veda as not to be accepted

[*Pages 12–13*]

Commencement of the criticism of the essential elements in the statements of the adversary The three faults alleged by the opponent and reasons for the objection.

[*Pages 13–18*]

That the esoteric interpretation is opposed to the conclusions of historians arrived at by western scholars on the strength of researches into the history of Mankind is the first objection Answer to it with deliberation The statement of Sri Aurobindo on the truth of the spiritual history of India cited

[*Pages 18–22*]

How western scholars though desirous of straightforward course decide with certitude the primitive or barbaric condition of the Vedic Rishis is considered. Even at this length of time the infatuation of the Indian

followers of western scholars in their trodden track is not reasonable

It is necessary for these talented sons of India to enter into an examination of the thesis of Esoteric Interpretation with a desire for knowledge of the secrets of the ancient sages, otherwise, their critical learning will bear bitter fruit—all this is mentioned with the strength of citations of Mantras and their purport.

[*Pages 22–26*]

Statement of the second objection Criticism of the statement that the thesis of the Secret of the Veda is opposed to the traditional Commentary of Sayana. Citing the statement of Yaska about the threefold knowledge the inconsistency in the Commentary of Sayana is noticed

[*Pages 26–27*]

That the Secret of the Veda theory is opposed to the conclusions of the Purva-Mimamsakas is the third and the last objection stated and answered

[*Pages 27–28*]

The indispensability of Sayana-Bhashya for Vedic study is stated its merits and faults mentioned and appreciation of the commentary

[*Pages 28–30*]

The fault lies in upholding the ritualistic aspect exclusively, the reasonableness of the Gita's passage (condemning the Vedists)

[*Pages 30–31*]

Statement of our own thesis, Rig Veda is the subject

for consideration The Mantras have a twofold meaning, the outer and the inner

[*Pages 31–36*]

The system of usage of words with double meaning, nature of the language, the employment of words, the chiefly derivative nature of words, the nature of word-meaning and symbols.

[*Page 36*]

Our use of the word *sanketa* in a special sense here, after showing that 'Horse' and others indicate 'strength' etc as in the instance of "clarified butter is life", the outer meaning being symbolic of the inner is expounded

[*Pages 36–40*]

Outer sacrifice also is symbolic of the inner sacrifice Consideration of the nature of Ritvik priest, sacrificer, sacrifice and its fruits The expounding of the inner meaning of Hota and other Ritviks, clarified butter and other substances Cow, Horse and other fruits (of sacrifice)

[*Pages 40–41*]

Mention of the seven *vyāhrtis*, *Bhūh* and others, of them Earth, the mid-region of sky and heaven form the threefold division of the worlds in the system of the Rishis, and this triple world is the outer symbol of the inner triple—all this is explained.

[*Pages 41–44*]

The true nature of the Gods who are the agents functioning in the Universe, or the Cosmic powers (in the gross outer existence and in the subtle inner) is stated.

The nature of Agni explained, similarly of Indra and others

[*Pages 44–45*]
The true character of Soma and others.

[*Pages 45–47*]
Conclusion of the first Section with the translated passage of Sri Aurobindo, the seer of the secret meaning (of the Veda).

SECTION TWO (PAGES 48-83)

[*Page 48*]
In the first Section the thesis of the esoteric interpretation of the Veda was stated while considering and meeting the objections raised against it by the opponent on the strength of modern thought and research and scholarship Here, examination of our position in the light of ancient indigenous learning is promised.

[*Pages 48–49*]
Why is Rig Veda taken up for consideration?

[*Pages 49–51*]
On the Rig Veda

[*Pages 51–53*]
The aim of the Brahmanas, the collection of the Black Yajur, the inclusion of Brahmanas in the Samhitas not acceptable to Yajnavalkya

[*Pages 53–55*]
The necessity for enquiry into the Rig Veda alone.

Explanation of the meaning of Trayi, mention of Agni and other Gods of the Trayi who are also the Priests, their appropriate meaning in the inner sacrifice explained

[*Pages 55–56*]

Investigation into Dharma

[*Pages 56–59*]

The nature of Dharma—sacrifice external applies only to a narrow and limited circle, the sacrifice as described in the Gita is universal

[*Pages 59–61*

Before and after the Gita's teaching, that there has been the secret sense of the sacrifice is established by resort to authoritative texts

[*Pages 61–63*]

Beginning with the statement, 'It is no exaggeration to say that all groups of Pundits look upon with esteem the skill in debate with subtle reasoning of the Mimamsakas', it is demonstrated that the herculean labour of the Mimamsakas has produced the proverbial mouse of the mountain in labour even though their recourse to the secondary (figurative) meaning in the case of '*Babara prāvāhani*' etc is sound, indeed

[*Pages 64–68*]

Consideration of the subject of Mantra, its nature, the subject-matter, its purposes, "it is created, yet uncreate'—the disposal of contradiction in the statement that the Veda is eternal, and yet it is composed; deliberation on the lines of Patanjali's Mahabhashya in this connection.

[*Pages 68–69*]

That the *Mantra* is impenetrable without austere discipline, *tapas*, is shown with the support of authorities, citation of the passages from the Nirukta and Brihad Devata Ritual act bears fruit only when it is done with faith and knowledge, not otherwise—this is stated with appropriate reasons

[*Pages 69–70*]

Even though the statement of uneven ideas in the mantras of the Rishis in the external sense is quite correct, it is shown that it does not affect the inner meaning.

[*Page 71*]

Riks themselves are the authority for 'The secret of the Veda'

[*Pages 71–72*]

The Rishis occupied with austere disciplines in their communion with the Gods employed the *secret speech for* revealing their meanings, in order to determine this, authority is to be found in the Mantras themselves Beginning with this statement the exposition of the meaning of the word *ninya* is given on the basis of a thorough examination of words in the context of the sense of *secret* occuring in the Rig Veda

[*Pages 72–76*]

All the contexts where *ninya* is used are examined, Riks are cited and that *ninyam* is *secret* in the Vedic language is established

[*Pages 76–77*]

Guhā, apīcya, pratīcya—these words are used as adjectives

in the sense of *secret* qualifying *Nāma* as a synonym of prayer—*stotra*—this is shown with citations of Mantras

[*Pages 78–79*]

Raising the question what was the means by which the secret was covered, it is shown convincingly that it is done by the words of double meaning like *ghrta*, as well as by the symbols of Cow, Horse etc

rta, *Kratu*, *Ketu*, *Ghrta*, and similar words taken invariably in the same sense wherever they occur make it easy to follow the secret meaning—this is expounded

[*Pages 79–82*]

The reason for the usage of symbols in the Veda considered and the theory of the mystic interpretation of the Veda propounded

[*Pages 82–83*]

Mention of the various classes of symbols

Section Three (Pages 84-109)

[*Pages 84–85*]

In the Second Section it was proved that the Mantras of Vashishtha, Vamadeva and others are the main authority for the theory of esoteric interpretation of the Veda, authorities from the Mantras that support or hint at the theory of the secret sense of the Veda were given, also were mentioned the views of Yaska to whom Vedic words have derivative significance, on the Rishis, the Mantras, the Gods etc

[*Pages 85–87*]

Consideration of Yaska's view that the secondary or

figurative meaning must be resorted to, and its result, his view that the meaning of the Veda is difficult to penetrate, even so to determine the nature of the Gods, deliberation on this topic

And the statement that at one time there was a manifold way of interpreting the Mantras is made after mentioning the many schools for the purpose of determining the meaning of the Veda

[*Pages 87–89*]

Two Riks cited by Yaska to show that the meaning of the Mantras is difficult to get at, explanation of the quoted Riks That threefold is the knowledge to be gained from the Veda is the view of Yaska—this is shown

[*Pages 89–91*]

That the Rishis who had direct knowledge of Dharma gave the Mantra to others of lesser type through initiation is Yaska's statement which is noticed Even though Yaska gives the gross meaning, he holds the spiritual meaning to be the best—this is shown Yaska was neither an indiscriminate believer nor a free-lance That he believed in the Secret of the Veda is shown with proofs

[*Pages 91–93*]

The statement that the Brihad Devata also like Yaska believes in the Secret of the Veda is made after citing the verses that consider the subject of the Five Peoples, *pañca janāh* A reminder that the Brahmanas also expound the symbolism of Sacrifice and confirmation of our position about the Secret of the Veda by quoting passages from the ritualistic texts—Aitareya and Shatapatha Brahmanas

[*Pages 93–94*]

The purport of the sentence "That is stated by the Rik" etc in the Upanishads, is considered In some places the passages of the Upanishads are directly traceable to the Mantras—to show this illustration is given

[*Pages 94–97*]

The lines beginning with "The golden lid" etc of the Isha Upanishad and the Rik *rtena rtaṃ apihitam* of the Fifth Mandala (RV) both have the same meaning—this is shown along with explanations That there is Secret in the Veda is again established

[*Pages 98–99*]

Authority is given to show that the Mahabharata supports the view that there is Secret in the Veda

[*Pages 99–105*]

Even before Sayana's commentary there was the commentary of Acharya Anandatirtha for the first forty Suktas establishing the purpose of the Veda to be the attainment of Vishnu's abode (or feet) that is the sublime object of life, mentioning this the passages from Raghavendra Swami's Mantrartha-Manjari are quoted to show the manner of commenting on the *agnim īle* Rik beginning with the statement "Of two kinds are the words agni etc"

[*Pages 105–109*]

The views of Westerners on the conventional laws and Vedic religion mentioned and conclusion of the Section with the statement of our position, with the dictum "The shore of that Knowledge is to be reached by *tapas*."

SECTION FOUR (PAGES 110-137)

[*Pages 110–112*]

Enquiry into the nature of the Deity, *devatā*—on this question the varying views of scholars of the West and the East and ourselves are distinctly stated The system of esoteric interpretation which admits the governance by the Gods of the inner as well as the outer existence attaches greater importance to the inner meaning everywhere And the statement "Gods are conscious beings, not inanimate things or forces" is confirmed by the examination of a number of relevant Riks addressed to many Gods To show that the gross interpretation does not fit in with contexts in all places, the Mantras of Surya are considered

[*Pages 112–113*]

Citation of Indra-Mantras

[*Pages 113–115*]

Regarding the Maruts and Soma, the inner meaning fits in, the outer does not

[*Pages 115–116*]

Usa considered Mantras cited from many Mandalas to establish the truth that the Gods are various names of the One Supreme Godhead

[*Pages 117–120*]

One Existent is all the Gods of whom each one according to his position uses his influence, helps the sacrificer and leads him to the One Supreme Light Immortal—to show this many Mantras are cited The One source, the One Self, the One goal of all the Gods

mentioned—at the same time their distinctness due to difference in personality and function and name are reiterated

[*Page 120*]

That the Devas are twice-born is explained

[*Pages 121–122*]

The nature of Agni considered

[*Pages 122–124*]

The *septuple* principle explained, appellations of Agni, 'placed in secrecy' explained with the help of Mantras cited "Immortal in the mortal, undying," essentials mentioned with citations of Mantras, Agni resides within the heart—*mantras* cited—authenticated by the words of Parashara, Vishvamitra and Vamadeva

[*Pages 124–125*]

The *septuple* principle as related to Agni explained.

[*Pages 125–129*]

Confirming of *Waters* and others to be symbols, on a close consideration of the Agni Hymn of Vishvamitra

[*Pages 129–134*]

Agni Kumara in the Veda is Agni-born Skanda in the Purana, and in the Mahabharata the Agni named Adbhuta, in order to prove this wherever *adbhuta* occurs in the Rig Veda it is noted and examined and that Agni is Adbhuta is proved

[*Page 134*]

The topic of the Puranic story of Skanda arising from

the context of consideration of Agni's nature is examined and the secret of symbolic meaning of the Vedic language is confirmed

[*Pages 134–137*]

The importance of the inner and secret meaning notwithstanding, the Riks are so formed as to be useful for rituals, hence in considering the meaning of Riks the symbolic terms like Cow, Horse need not be avoided in getting at the purport according to the inner interpretation—to this effect effort must be directed. This Esoteric Interpretation will be also helpful to the enquiring minds who have faith in the ritual—with this hope the Introduction concludes

NOTES

[*Page 3*]

1. The utterance of victory, *jayavāda*, in the first verse extends in its full import to or draws to itself Salutation, *namaskāra*, to the Deity who is the Self of all souls This kind of drawing to itself another meaning is called *ākṣepa*

'The worlds that have come to light'—means the worlds that are manifested The idea is that the worlds that are created are all manifestations only and they do not come to light from nothing Thus the Godhead is proclaimed to be the Lord of all creation, the sole Self of all souls and as such He is saluted in the beginning of the work

Note—*parah* is used to denote that He transcends the Creation, he is beyond and above, yet retains relation of the creator and the created

[*Page 3*]

2 He who is the Transcendent mentioned in the first verse is saluted here as the Supreme Person in his creative poise which is expressly stated here, though implied in the substance of the first verse As the Creator he assumes the form of the primordial Sound, *nāda*, the Creative Logos. The *śabda* is his body, his Life-breath is Tapas which is Consciousness as Force To show that the *tapas* (as explained) is inherent in him an anthropomorphic figure is pressed into service on the strength of scriptural authority that he exhales and the worlds are created Creation is the natural, effortless outcome of that poise of the Lord, *prabhu*

Uttama-śabda-artha is the adjective of *pumān* The very meaning of the word *uttama* is He, the Supreme Person. In

Sanskrit the first person 'I' is called *uttama purusa* as against *madhyama* and *prathama* which are equivalent to second and third person respectively *The uttama purusa*, the 'I' is what it is, lives in fact, because of some stable support from within, the core of this support being the Person within, the Supreme seated in the heart of all beings, the deeper truth of the individual whose figure on the surface is the ego that is at play in the mind, life and body

[*Page 3*]

3 The Lord is lauded in his creative poise of Extension, as the *paramam vyoma* It is this sublime *ākāśa*, the subtle etherial Extension spread over and beyond the Creation, the universe, that the ancient Rishis regarded with esteem as the Home of the Mantras that were revealed to them From this level of the heights of Being Creation also proceeds Thus the worlds and the word-rhythms—the Mantras—rise from the same source, the Supernal Ether

Creation is purposive, *sārthakam* It has been created deliberately by *paramesthin* (i e *Hiranyagarbha*) which term means he who stands, *tisthati*, with his feet firm in the Supreme above, *parame*

Note that the Rig Vedic hymn X 129 has bearing on the verse here *Paramesthin* is at once the seer of the hymn and Hiranyagarbha Note also that *visrsti*, release is the word used by the Rig Vedic seer to denote creation It also implies that Creation is under the control of the *Over-seer*, *adhyaksa*, in whom the Cause, material and efficient, preexists

[*Page 3*]

4 *Aravinda-padam mahah* *pada* means abode as well as the foot In the latter sense salutation is obviously meant In the former sense the idea is that the *splendour* of great parts is embodied in the personality of this seer of the Vedic Secret,

This Splendour has great parts i e many aspects suggesting the multiple personality of the seer whose field of action and thought embraces many spheres *Mahas* is significantly used It is the name of the fourth *vyāhrti* explained in the book on Page 40 and corresponds to the Supermind of Sri Aurobindo

Abodhaih karmabandhanaih bonds of ritual without understanding Rituals become meaningless when separated from the knowledge of which they are supposed to be outward acts, spontaneous expressions On this subject of Rituals performed with faith and knowledge, see further Note at the end of the Notes.

[*Page 3*]

5 *Sānga Veda,* Veda with limbs There are six limbs, subsidiary works, a study of which is indispensable for a complete study of the Vedas They are (1) *Siksā,* the science and art of correct articulation and pronunciation of letters and words with accents (2) *Vyākarana,* grammar (3) *Chandas,* prosody dealing with metres (4) *Nirukta,* etymological derivation of Vedic words (5) *Jyotisa,* astronomy, for the regulation of sacrificial rituals according to the Vedic calendars preserved in the memory of the ancient Vedists. (6) *Kalpa,* process and rules for ceremonial Vedic rites

Note it is conceded that the Puranas enlarged upon and expounded the truths embedded in the Vedas, though only in parts Mostly the legends have served to encrust the core of the truth beyond recognition "The soul is lost to sight in the opulence of the colours and the heavy folds of the costumes "

[*Page 3*]

6 According to some authorities, the origins of social customs are to be traced to the Veda The implication is that

these should remain unchanged for all time since the Vedas are eternal

[*Page 4*]
7 The Wise know (they not merely say) the Vedas to be the repository of Divine Knowledge which is Illumination obtained through faculties of a higher order, Inspiration, Intuition, besides they are records of Tapas and faith on the part of the seekers to reach the Divine *ālavāla*, feeder basin singificantly used, for in such a trench the sustaining waters do not flow, it remains stagnant This is amply borne out by history

[*Page 4*]
7a Purva Tantra is another name for Purva Mimamsa while the Vedanta is called the Uttara Mimamsa The two Mimamsas are two separate Shastras according to Acharya Shankara, while others hold that they are the former and latter parts of one Shastra

[*Page 4*]
8 It is held that the Mantras are invariably associated with the Rituals because they are in existence for no other purpose They are for *prayoga*, application, hence in practice they are assigned a position of subservience to Karma, ritual

[*Page 4*]
9 The efficient use of the Mantras for purposes other than the ritual is admitted on all hands even by the votaries of Rituals e g the *Rig Vidhāna* of Shaunaka

[*Page 4*]
10. For the first time only in the Sutra literature one finds

it solemnly stated that the name Veda is given to Mantra and Brahamana.

[*Page 4*]

11 There have been undoubtedly many commentaries whose names alone are known to us, their works are nowhere available now The commentaries of some of them are found only in parts The rest are either lost or not written at all Some modern scholars mention the names of about 27 Bhashyakaras for all the Vedas of which 16 names are those of the commentators on the Rig Veda and the 17th is Swami Dayananda Saraswati.

[*Page 4*]

12 Uvvata is said to have commented on the Rig Veda, his Bhashya on the Shukla Yajur Veda is available in print, as is that of Mahidhara. Skandaswami and Venkata Madhava—their commentaries on the Rig Veda are being brought out in Madras and Trivandrum. There is another complete commentary of Narayana on the Rig Veda but not yet available in print

[*Page 6*]

13 "The uncritical learning" does not apply to the whole class of Pundits, for in modern times, the Pundit does not escape the influence of critical scholarship, besides, there are Pundits nowadays whose innate tendency emboldens them to look ahead and freely and overlook conservatism for its own sake

[*Page 6*]

14 "Came upon new path quite unexpectdly". A passage from the *Arya* (Vol I, P 277) of Sri Aurobindo explains in clear terms how he came upon the Veda. Let him speak.

"My first contact with Vedic thought came indirectly while pursuing certain lines of self-development in the way of Indian Yoga, which, without my knowing it, were spontaneously converging towards the ancient and now unfrequented paths followed by our forefathers At this time there began to arise in my mind an arrangement of symbolic names attached to certain psychological experiences which had begun to regularise themselves, and among them there came the figures of three female energies, Ila, Saraswati, Sarama, representing severally three out of the four faculties of the intuitive reason,—revelation, inspiration and intuition Two of these names were not well known to me as names of Vedic goddesses, but were connected rather with the current Hindu religion or with old Puranic legend, Saraswati, goddess of learning and Ila, mother of the Lunar dynasty But Sarama was familiar enough I was unable, however, to establish any connection between the figure that rose in my mind and the Vedic hound of heaven, who was associated in my memory with the Argive Helen and represented only an image of the physical Dawn entering in its pursuit of the vanished herds of Light into the cave of the Powers of darkness When once the clue is found, the clue of the physical Light imaging the subjective, it is easy to see that the hound of heaven may be the intuition entering into the dark caverns of the subconscious mind to prepare the delivery and out-flashing of the bright illuminations of knowledge which have there been imprisoned But the clue was wanting and I was obliged to suppose an identity of name without any identity of the symbol"

[*Page 7*]

15 In the body of the work i e the *Bhūmikā*, texts from works mentioned are quoted to show that they do proclaim that there is Secret in the Veda,

[*Page 9*]

16 *Bhūmikā* is the term used here to denote *plane* The conception of Plane looks on the face of it modern But in fact the seers of the Rig Veda used the figure of *plateaus* as in "They climbed from plateau to plateau" or from "peak to peak", *sānoh sānum āruhat* In modern language we use the term plane to show the levels of Being and states of consciousness with its grades, gross, subtle etc The plane conception is absolutely necessary to grasp the method and teachings of the Vedic Mystics

[*Page 11*]

17 Since we are dealing with ideas that are afloat in the atmosphere of educated India's leaning towards conjectures of modern scholars mistaking them for gospel truth, the name of the Indian is not mentioned, it is unnecessary for our purpose

[*Page 12*]

18. "To meet the champion wrestler" may imply that he is the foremost among the scholars—which is not the case He represents most effectively the opposition and raises all possible objections in a spirit of keen analytical dissection His critical acumen exhausts the possible opposition in a brief compass It is for this reason he is chosen by us as representing the stumbling block in the way of Mystic Interpretation being accepted by thinking minds

[*Page 15*]

19. Note Knowledge, Power, Wealth, Service are the four factors that have each in its turn predominantly influenced the human aggregate everywhere in a descending order from a historical point of view The last, represented by the proletariate is now having its turn.

[*Page 24*]

20 *Sthāli-pulaka Nyāya* one comes to the conclusion the whole quantity of rice in the pot is well cooked on finding a single grain of rice well cooked Similarly one example is given to show that the Vedic poets were the human authors of the revealed poetry of inspiration that is the *mantra*

[*Page 27*]

21 Hare's horn, it is true, has its parallel in the "Mare's nest". But there is difference here, for the former is absolutely non-existent, while in the latter there is the element of illusion, as it is a discovery which turns out to be a hoax So "Mare's nest" corresponds to the 'waters in the mirage', *mrgatrsnā-jalam*.

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22. Bhagiratha's effort corresponds to Herculean labour. By severe austerities Bhagiratha achieved the almost impossible task of bringing down Ganga from the high regions of the heavenly sky and with its waters washed the ashes of his forefathers, Sagara etc By his tremendous effort Hercules also brought the river Alpheus to cleanse the Augean stables.

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22a. *Sixfold change* Acccording to an ancient teacher *Vārsyāyani* mentioned by Yaska, every creature undergoes a sixfold change called *śadbhāvavikāra* They are (1) *jāyate*, is born, (2) *asti*, is (3) *vardhate*, grows (4) *viparinamate*, ripens (for the worse) (5) *apaksīyate*, decays (6) *vinaśyate*, perishes But these six stages are not in current usage now and are included in the broad classification of creation, preservation and destruction

[*Page 33*]

23 *Kāvya-prakāśa*, the standard work on Rhetoric, states that the expressive power of a word which may have many significations is restricted by certain factors such as (1) Conjunction i e presence of contact, *samyoga*, (2) Disjunction i e absence of contact, *viprayoga*, (3) Constant association, *sāhacarya* and Contradiction, *virodhitā* (4) Purpose, *artha*, (5) Context, *prakarana*, (6) Specific sign, *linga*, (7) Proximity, *sannidhi*, (8) Power to produce an effect, *sāmarthyam*, (9) Propriety, *aucitī* (10) Place, *deśa*, (11) Time, *kāla* (12) Gender, *vyakti* and (13) Accent, *svara*

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24 *Codanā* definition of Dharma is given in the second aphorism of Jaimini stating "Injunction is the indicatory sign of Dharma" This is a literal rendering of the Sanskrit *codanā-lakśano dharmah* The exegetic passages of Shabara, Kumarila and others on the Sutra quoted above mean in effect that the Vedic injunction is the only reliable means of knowing Dharma which, as has been stated in the text of the Bhumika, has its root in the Veda, *Vedo'khilo dharmamūlam*

[*Page 65*]

25 All this is stated to lay stress on the peculiar character of the Mantra, the revelatory origin of the word-rhythm proceeding from the Infinite and caught by the disciplined audition of the Rishi It is not that there is no poetical charm or other qualities that we associate with Poetry. On the other hand there is sublime poetry in the Rig Veda —sublime even when judged from modern standards. What is true of poetry in a general way is preeminently true in the case of Mantra poetry It must be borne in mind that to know the thought-content of a *poem* is not the

same as to allow the soul and substance of poetry to invade and possess the sense and feeling and thought in the core of one's being in communion with the spirit of Poetry Of the untranslatable elements in poetry, especially in the Mantra poetry, the word rhythm and the word order stand prominently as the two wings of the soaring soul of poetic sound Nevertheless, to the composer of the Vedic hymn it was only a help, a means for his progress and a help for others The act of expression was just a means, not an aim That is why pursuit of aesthetic grace or beauty or richness does not act as an incentive to the Rishi for varying the *consecrated form* which was an accepted principle among the Mystics of the Rig Veda On this point Sri Aurobindo's view is noteworthy He explains the apparent monotony in many places which even lesser minds could easily vary or break by simple or artful devices or common poetical conceits

"Only out of the sameness of experience and out of the impersonality of knowledge, there arise a fixed body of conceptions constantly repeated and a fixed symbolic language which was the inevitable form of these conceptions We have at any rate the same notions repeated from hymn to hymn with the same constant terms and figures and frequently in the same phrases with an entire indifference to search for poetical originality or any demand for novelty of thought and freshness of language The mystic poets do not vary the consecrated form which has become for them a sort of divine algebra transmitting the eternal formulae of the knowledge to the continuous succession of initiates.

"The hymns possess indeed a finished metrical form, a constant subtlety and skill in their technique, great variations of style and poetical personality—they are not the

work of rude, barbarous and primitive craftsmen They differ in temperament and personality, some are inclined to a more rich, subtle and profound use of Vedic symbolism, others give voice to their spiritual experience in a barer and simpler dictum There are risings and fallings in the same hymn Some hymns are plain and almost modern in their language, others baffle us at first by their semblance of antique obscurity But these differences take nothing from the unity of spiritual experience In the deep and mystic style of Dirghatamas as in the melodious lucidity of Medhatithi, in the puissant and energetic hymns of Vishwamitra as in Vasishtha's even harmonies we have the same firm foundation of knowledge and the same scrupulous adherence to the sacred conventions of the Initiates " (Sri Aurobindo)

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26 The apparent contradiction between the two statements that the Vedas are eternal and that the Mantras are composed by Rishis is explained in the text But the real character of the Mantra is explained in the Note No 25 above

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27 As regards the images and symbols the main thing to be noted is that there is a world of symbols that are perceived when the vision centre opens upon them These symbols may be certain figures, images, colours etc each representing a truth of that plane communicated to the seer of the vision These symbols in fact are vehicles of expression like language, natural to that world

[Page 86]
28 In the post-Vedic age the Rishis were classified into several types, they are generally three, and often seven viz Devarshi, Brahmarshi, Rajarshi, Maharshi, Paramarshi,

Srutarshi and Kandarshi They denote the rank or the class of Rishis according to the real character of their Rishi-hood

Srutarsi is a Rishi of lesser rank who becomes a Rishi after hearing the Veda (both word and meaning) from a Rishi who was a seer Yaska is called a *śrutarsi* by his commentator But it is doubtful if he received initiation from a Rishi who was a *seer* In any case he is generally accepted as a *śrutarsi* by tradition

[*Page 90*]

29 The Rik referred to by Yaska is the first verse of the 29th hymn in the last Book But Sayana in his commentary while mentioning Yaska's objection to the Pada Patha ignores it in his exposition of the verse

[*Page 101*]

30 *Rājā kuvalaya-ullāsī* here there is *double entendre* (paronomasia) When *kuvalaya* means water-lily or blue lotus, instantly that *rājā* means moon arises in the mind of one who has a sound knowledge of Sanskrit When it means the earth, naturally *rājā* means king This will be clear to a learned mind

[*Page 101*]

31 *Vrtti* is the power of the word to express an idea It is of three kinds according to Rhetoricians viz (1) *abhidhā* or *mukhya vrtti*, the primary or original meaning that directly refers to the object, (2) *laksanā*, indirect meaning that is indicated and (3) *vyañjanā vrtti* meaning conveyed by suggestion, *dhvani* According to Maddhvacharya the supremely primary meaning of the Name of a God in the Veda is the supreme Being Vishnu, hence he calls it *parama-mukhya-vṛtti*.

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32 The Rishis considered the Mantras as not merely a mask in the exoteric sense, but regarded them as words of power, powerful even for external things So in the Vedic times the priest who was also the teacher and a seer knew the power and sense of the sacred words that were repeated and conducted the service effectively Later, the function of the priest became a routine matter, even *purohits* of repute performed the rites with a very imperfect knowledge. The old balance between the inner knowledge and the outer ritual —the synthesis—was disturbed. The material aspect of the Vedic worship grew like a thick crust over the inner knowledge The power began to disappear out of the symbolic ritual. The light departed and only a lifeless outward form with a belief in its mysterious efficacy to support it remained Therefore if rituals are performed with a strong faith in the original intention and a knowledge of the external rite as a ceremonial and active expression of the inner truth, they are powerful and effective That is why the Gita advises abstinence from disturbing the faith in outward rites, *karma*, and also encourages the performance of rites, *karma* in accordance with Shastraic injunction as a discipline and corrective to the ego-fed free-lance

RIG VEDA BHASHYA

(Siddhāñjana)

Commentary on the First Ashtaka of the Rig Veda in accord with Sri Aurobindo's esoteric interpretation
By T. V Kapali Sastry

Extracts from opinions of some eminent Scholars and Pundits on the long Introduction to the above

On reading a Paper of the author containing the thesis of Mystic interpretation of the Rig Veda, **Dr. Ananda Kumaraswamy** wrote in the course of a letter (6-11-1946)

"I agree with the point of view regarding the Rig Veda.. . I would, however, say that there are more western scholars nowadays who can accept these points of view than was once the case "

H E Sri M S Aney, Governor of Bihar

The Introduction clearly states the principles which underlie the mystic interpretation of the Vedic Mantras by Sri Aurobindo A very scholarly thesis (presented with) lucidity, cogency and originality The argument that Vedic words have a double meaning, the ritualistic and the mystic, has been substantiated with a vigour and brilliance that is simply admirable

Mahamahopadhyaya Sri Giridhar Sharma, Chaturveda, Jaipur, writes (in Sanskrit)

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shows complete mastery of the methods of research, a keen power of analysis and a full grasp of fundamentals It is comprehensive, thorough and precise most important contribution to Vedic interpretation

Mimamsakaratna Mimamsakashiromani Prof V A Ramaswamy Sastri, Head of Dept of Sanskrit, University of Travancore

I am sure this new commentary will be quite welcome to all lovers of ancient Hindu Culture and Philosophy in India and all other parts of the world

Dr Benoytosh Bhattacharya, Director [Retd.] Oriental Institute, Baroda

Let the world accept his (Sri Aurobindo's) interpretation of the Vedas as the only Esoteric interpretation available to mankind

Prof G H Bhat, Director, Oriental Institute, Baroda

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Mimamsa - Nyaya - Kesari, Mimamsa - Nyaya - Sahityacharya, P M Pattabhirama Sastri, Principal

Maharaja's Sanskrit College, Jaipur, (in Sanskrit) commends this line of critical study to the world of Pundits.

Dr I D Tawkley, Principal, Sri Nilakantheshwar College, Khandwa, Fellow of the British Institute of Philosophy, Senior Fellow of the Institute of Indian Philosophy and Scholar of École des Hautes Études [France]

The views expressed here are based on authentic evidence emerging clearly from numerous Vedic texts and are sought to be fully justified in the light of the history of Ethnic Psychology they are surely a thought-provoking contribution to the study of human culture and civilisation.

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I especially appreciate the author's originality and the fresh mind with which he has approached his task He has not ignored Sayana, he has shown what is of value in Sayana's work

Among the eminent who have whole-heartedly welcomed and supported the work are

Sri Balakrishnalalji Maharaj of Śri Satyabhama Pitha, Sri Betadwarika, Acharya Abhayadev Sharma, Vice-Chancellor (Retd) of Gurukul Kangri, and Ex-President of the Veda Maha Vidyalaya, Kangri,

Vidwan J S Somayaji, Dept of Telugu and Sanskrit, Andhra University, Rao Bahadur S M Parande, Retd Dt and Sessions Judge, Nagpur

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